Oct 1827 don. Rev. J. Leifchild

Shepherdy

Spiritualiz'd

OR,

The Improvement of a

SHEPHERD'S Life

TO

SOUL-Advantage.

By James Woode, *an unworthy Follower of the Great Shepherd of Souls.*

Virgil lib. 3. Georg.

——Superat pars altera curæ
Lanigeros agitare greges——
Hic labor, hinc laudem fortes sperate coloni.
Nec sum animi dubius, verbis ea vincere, magnum
Quam sit, et angustis hinc addere rebus honorem.

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To his Honoured and Beloved Friends, the Sheep-Maſters, and Shepherds in the County of Typerary *in* Ireland.

Honoured and Beloved,

FOr you were theſe diſcourſes firſt deſigned, and into your hands are they now put, with an hearty looking up to Heaven for a Bleſſing upon them; that neither I may write, nor ye read in vain. My circumſtances are known to many of you; and ſeeing I cannot be as Generally and Publickly uſeful to you as I would, I was willing to be as ſerviceable to you as I can. 'Tis now ſome years ſince in diſcourſe with a Friend of mine, who hath often been Sub-Sheriff of your County, I was told how many Thouſand Sheep were found by computation in your County: So that the Inhabitants of other Counties in this Kingdom did not ſtick to ſay, that your Sheep did eat up, not only your Graſs only, but your People too: It is ſo

thinly planted, in compariſon of ſome other Parts of the Kingdom. This put me upon thoughts how I might direct you to the Improvement of your Flocks to higher advantage than ſome others. Eſpecially the Providence of God caſting my lot to ſpeak in a Countrey Auditory, to moſt who are ſome way or other concern'd with that ſort of Cattle: And not having found among the many Books made publick, any thing of this Theme; I hoped it might be ſome way uſeful to ſtir you up in your management of your ſtock, to raiſe your hearts higher than their Wool, Fleſh, &c.

I have been but a little while acquainted with this courſe of life, and therefore if thoſe of you, that are better skill'd herein, find any miſtakes or defects in what is offered, beſides the common Apology of Humane Error, I have to plead a failure of judgement in the matter, not of Affection to you: Tho

I have

I have not been wanting neither in an endeavour to inform my judgment the beſt way I could.

One thing I foreſee the Obſervant Reader will find deficient, *viz.* That no place is here allotted to the Followers, or Under-Shepherds to Chriſt: Such both Magiſtrates and Miniſters hear in Sacred Writ. But I have this to anſwer to it; None ſuch heard me when I diſcours'd theſe things, nor do I know whether any ſuch will deign the reading them: And to others it would be vain to blot Paper to no purpoſe. We have but too many who carp at Magiſtrates and Miniſters for the neglect of their Duties, who would better place their time in amending their own.

I have purpoſely waved matters controverſial, wherein I find the Genius of this Age to over-bound. 'Tis practical Holineſs will be the beſt Evidence to our ſelves and others, that we are

indeed the Sheep of the Holy Jeſus. And what ever apprehenſions ſome, that are ſtrangers to me, may have imbib'd, I can in the words of Truth and Soberneſs ſay, I had much rather be uſeful to bring one poor Lamb into the Fold of the Bleſſed Jeſus, than Proſelyte ten to any opinion wherein I differ from others.

God hath bleſt ſome of you, My Friends, with large Flocks: I beg they may all bear Golden Fleeces to you, when you ſhall be much enriched by them Godward. That we may ſay concerning you in our requeſts for you, what the Beloved Diſciple prayed for his wel-beloved *Gaius*, 3 *John* 2. *ver. That ye may proſper and be in health, even as your Souls proſper.* If this Eſſay (mean as it is, for ſuch it was deſign'd for the general uſe) by the Bleſſing of Heaven may in any meaſure promote this your Proſperity, it will abundantly compenſate this Labour of

Mooretown, 26th. Decemb. 1679. *Your Hearty-Soul-Servant,* James Woode.

TO THE

AUTHOR.

Reverend and dear Brother,

I *Should over value my judgement (if indeed I have any at all) ſhould I look upon my ſelf as a competent Cenſor of any thing that is the iſſue of your Serious Thoughts. All that I can ſay of your* Shepherdy Spiritualliz'd *is, That I have read it with much Pleaſure and Profit to my ſelf, and do hope (through the bleſsing of God) that it may be of great uſe to the Edification of others if it were made Publick. There is in it Ingenuity, temper'd with Solidity; Critical Learning with an* ὑποτύπωσις ὑγιαινόντων λόγων, *A pleaſing Acumen, with Nerves of Scripture Reaſon. I may ſay of you as the Kingly Preacher doth of himſelf,* Eccleſ. 12. 10. The Preacher ſought to find out acceptable

table Words, and that which was written was upright, even words of Truth. *Even ſo here are pretious Truths delivered in acceptable words. Your lips fed many in the Preaching of them, but your Pen will feed many more in the publiſhing of them. The Lord in mercy bleſs your Labours with the plentiful Harveſt of many Souls brought home to God, that ye may ſhine as the Stars for ever: My hearty Service to your ſelf is all at preſent from*

Your
Brother and Fellow-Labourer
in the Goſpel
T. T.

Dublin, *Novemb.* 17*th.* 1679.

SHEP-

SHEPHERDY SPIRITUALIZ'D,

OR,

The Improvement of a *Shepherd's* Life to Soul-advantage.

Pſal. 23. 1. *The Lord is my Shepherd.*

HAving lately read with ſome delight, Mr. *John Flavel*'s Husbandry ſpiritualiz'd, and finding there little of Sheep, a Theme affording much matter for ſpiritual contemplation; Upon Enquiry I found the place in which his abode was, not ſtored with Cattle of that ſort. Whereas Providence hath caſt my lot in a Countrey abounding with theſe Creatures; and many of the Inhabitants having ſome acquaintance with that courſe of life, I have thought it might not be unprofitable to take up ſome remarks from the pleaſant Flock, that whilſt ye are converſant among ſheep, from them you may take occaſion to mount your hearts to ſome uſeful meditations, and may converſe with God and your own hearts, in your converſation among Sheep. And becauſe a

Shepherd is a Relative to the Sheep, yea, an Adjunct proper, we will begin there. *David*, *Pſal.* 23. aſſerts that God fed him like a Shepherd, which is alſo ſpoken of God in other Scriptures. They that deſire fuller ſatisfaction this way may conſult, *Pſal.* 80. 1. *Iſa.* 40. 11. *Ezeck.* 34. 12, 13, 14, 15. *Jo.* 10. beginning. 1 *Pet.* 2. 25. Though we find a *Jewiſh* Rabbi, ſaying the (a) Office of a Shepherd is moſt deſpicable: yet God diſdaineth not to ſtoop to take up that Relation and imploiment. *Jehovah Eſſentially* is the *Shepherd* of his People; yet becauſe the ſecond Perſon in the Trinity, the Son as *Mediator*, is He by whom matters are managed towards the Sons of Men; of him we will ſpeak particularly, as who appropriates to himſelf this Relation, *Jo.* 10, 11. ἐγώ εἰμι ὁ ποίμην ὁ καλὸς, *I am that Shepherd that good one.*

(a) *Non eſt Officium magis contemptibile quam Opilionis*, R. Jos. Bar Hamna.

CHAP. I. Proeme.

Antiquity enobles Shepherdy:
It doth ſo peace and ſincere Piety.

E'Re we fall on this diſcourſe, we have here Room enough (did it ſuit our preſent purpoſe) to Rhetorize; and from the Antiquity and Honourableneſs of Shepherdy to commend it to men. We hinted even now from one of the Rabbins, how contemptibly ſome have thought and ſpoken of that Trade of Life: But it were eaſie with the Pens of others, to daſh out that Reproach, and reconcile Authority and credit to it from

from daies of old wherein, and Perſons of eſteem in the world, by whom, it hath been attended. We may not tarry long on theſe things: briefly only to hint it, as in our paſſage: For the Antiquity of it, we need give none other inſtance than that of *Abel*, *Gen.* 4. 2. The firſt Man's imploy was properly that of a Gardner, *Chap.* 2. 15. though before, and without, Sin, it had been his Recreation, rather than an Occupation. His Sons, the Text tells you, were *Cain* an Husbandman, to Till the Earth, and *Abel* a Keeper of Sheep: thus to diſtinguiſh their diſpoſitions, (*b*) alſo: *Cain* being of a more rough temper, and having greater reſpect to his profit: *Abel* as of a meeker Spirit delighting to contemplate God and his benefits. Thus early in the world was this innocent and uſeful imployment. And for the Dignity of it, the greateſt have not eſteemed it beneath them to feed and keep Sheep, as both pleaſant and profitable. 'Tis the firſt Article in the Inventory, both of *Abraham*, *Gen.* 12. 16. *ver.* 24, 35. and of *Job*, *Chap.* 1. 3. Great men were anciently much addicted to Husbandry and Shepherdy, as *Uzziah* the King, 2 *Chron.* 26. 10. the *Patriarcks* and the Old *Romans*, who held it commendation enough for a man to be called and counted a good Plough-man, *&c.* and ſent for *Senators*, yea, Generals from the Plough-tail, as *Cincinnatus*, *Senanus*, and others. *Plinie* reports, Corn never ſo cheap in *Rome*, as when the ſame Man ploughed the ground, and governed the Commonwealth, (*c*) as if the Land

(b) *Deſcribit quo pacto diſcernit Deus pios a reprobis & ut formet vitam eorum.* Cain *attentus erat ad rem, et lucrum:* Abel *Dei liberiùs vacare voluit* (*ad quod accommodatior erat vita paſtoralis.*) *& opiliones mitiori ingenio eſſe creduntur; & paſcendi munere vivaciùs admonentur Dei & beneficiorum illius.* Fag. (c) *Quaſi gauderet terra laureato vomere, & aratro triumphali.*

brought forth the more, becauſe thus honourably ript up and ſowed by triumphant hands. But now the caſe is otherwiſe, as *Beza* complains on, *Job.* 1. 3. that Husbandry and Shepherdy are left for the baſeſt and ſimpleſt men, and for ſuch as all others might Prey upon. But from the beginning it was not ſo. *Meſha* thought a King of *Moab* judged it not below his dignity to feed and breed Sheep, 2 *King.* 3. 4. (*d*) Some derive the word which we tranſlate **Sheep**-maſter, from a root that ſignifieth to mark, becauſe ſuch Keepers, were and are wont to mark or brand their Sheep to diſtinguiſh them from others. A King diſdained not this imployment.

Application.

AND is not the way of Holineſs, of pure Religion, of heedful and holy walking, an ancient and an Honourable way? Have not the People of God in all ages been found walking in thoſe paths? We find now indeed purity and ſtrict converſation reproached as Novelty; a Vizard which Satan in theſe laſt and worſt daies hath put on real Godlineſs, to ſcare men off from it. But whoſo will conſiderately enquire ſhall find Holineſs an ancient path. Though every antient way be not good, Sin and errour were early in the world; yet the way of Truth and purity will be found the moſt antient way. The good way is the old way, *Jer.* 6. 16. Antiquity diſjoyned from verity is but filthy hoarineſs: (remember the *Gibeonites*, *Jos.* 9. 12, 13, 14.) and deſerveth no more reverence than an old Fornicator, who is ſo much the more odious becauſe old; yet we

(*d*) *Erat pecuarius, Paſtor, rei pecuariæ ſtudebat, quod olim magni viri ſub perſonâ non indignum putabant,* Oſiand.

know

know what is moſt antient (*) is moſt true, truth and holineſs were before falſhood and Sin.

Firſt, it was the way in which the Saints of the moſt High in all ages have walked, who have thence their Name, from their holy hearts and walks. This *Eliphaz* hints to *Job*, *Chap.* 5. 1. and hence to us they are called a cloud, *Heb.* 12. 1. becauſe of a directive or leading virtue in them, in alluſion to the Cloud that lead the Children of *Iſrael* in the Wilderneſs. What the Scripture ſpeaks of each of theſe, ye know: briefly to hint one or two, *David* was a man after God's own heart (ſuch a one as he deſired, and therefore was his *Corculum*) and did fulfill all his Wills, *Act.* 13, 22. from 1 *Sam.* 13. 14. *Jacob* was a plain man, *Gen.* 25. 27. *Heb.* תָּם (*e*) perfect in his heart, upright in his life: the ſame word that is uſed of *Noah*, *Chap.* 6. 9. where Juſt reſpects his Faith, *Heb.* 11. 7. perfect his life. *Abraham* was the Friend of God, and he walked with and before the Lord. So *Enoch Gen.* 5. 22, 24. walked with God, *i. e.* holily; they that walk otherwiſe, walk with the Devil.

Secondly, It was the way of Man before Sin: The conſtitution of man in his Creation, was that he ſhould walk holily with his God. God made man upright, *Eccl.* 7. 29. in the image of God, *Gen.* 1. which conſiſted in Wiſdom, Righteouſneſs, and Holineſs, *Col.* 3. 10. *Epheſ.* 4. 23, 24. *Baſil* referreth image in *Gen.* 1. 26. to the reaſonable Soul in man, likeneſs to, a conformity to God in holy Actions. Before Sin then, and had it not been for Sin, *Adam* had walked in perfect Holineſs before God.

(*) *Quod Antiquiſſimum eſt veriſſimum.* (e) *Perfectus, nempe virtutibus, integer operibus,* Jun. Trem.

Thirdly, It was and is the way of the bleſſed Angels, who were made before man, and whoſe Relation as Creatures keeps them in obedience to their Maker. Hence they are ſaid *to do his Commandments, hearkning to the voice of his word.* Pſal. 103.20. The wicked Angels ſinning, is called the leaving their firſt eſtate, 2 *Pet.* 2.4. with *Jude* 4. *i. e.* their original integrity and obedience to their Lord and Maker in all things. The good Angels do the will of God readily, chearfully, univerſally, and with delight, *Dan.* 9.21.

Yea Fourthly, ſo ancient as the way of God himſelf. God is called *the Ancient of days*, Dan. 7.9, 13, 23. *i. e.* he that was before daies, or time or any other Creature: ſo the Pſalmiſt excellently expounds it, *Pſal.* 90. 2. God's Eternity and wiſdom is ſet out by that Name *Ancient of dayes:* and what is his way? The Scripture tells us, *Pſal.* 145.17. *The Lord is righteous in all his ways, and holy in all his works.* Not only are all the ways wherein the Lord walks, righteous; and the works he doth, holy: but he can go in no way, but a righteous way, nor do any work, but a work of Holineſs. Hence Holineſs is called the Life of God. *Epheſ.* 4.18. becauſe it is from God, as the Author; unto God, as the End; and according to God, as the pattern. And ſhall we need go any higher to prove the holy way the old way, than to ſay, it is the way of the Eternal God? And for the Honour of it, the ſame hints may ſuffice. Let it not therefore move any that a Vizard of novelty is put upon an aged Face to make a ſcare-Crow to frighten weaker Judgments from cloſing with truth and Holineſs. The beſt of men from the firſt of time have walked thus.

Re-

Reflections.

Have not I been kept off from liking, and walking in the ways of * Truth and Holineſs, by a ſuſpition of Novelty? How much like ſpirited have I been to him, who with ſlight enough, was wont to ſay, that between the old *Mumſimus*, and the new *Sumpſimus*, a great ſtirr was kept? Fooliſh Soul! How blockiſh haſt thou been, to condemn all as Novel, which hath ſhone with any more than common brightneſs? As if I ſhould affirm the Sun new riſen at Noon, becauſe then it brake out from under a Cloud. Was it not enough for profane *Romaniſts* tauntingly to ask Proteſtants, where was your Religion before *Luther*? But muſt carnal Proteſtants enveigh againſt all that endeavour any further Reformation than at firſt appeared with *Luther*, as Schiſmatical and pragmatically curious? We expect not the Sun at noon-height as ſoon as riſen in the morning; and after ſuch a night of ignorance, even of the very letter of the Scripture, and terrible perſecution, to expect a meredian Sun-ſhine as to all truths of the Goſpel, is to dream rather than reaſon. Even they that thus ſpeak preſume in rituals to excuſe themſelves from humane inventions and additions in Divine worſhip, by diſtinguiſhing between the infancy of the Church and its grown eſtate; which how much place more it hath here, they whoſe reaſon is not quite proſtituted to humour, will judge. Shake thy ſelf therefore, O my Soul! from theſe miſapprehenſions, and ſet Truth and Reaſon on the Throne, not humour. Prejudices are dangerous eſpecially in matters of higheſt moment. Prejudice rooted in the heart even of an honeſt *Natha-*

* *For a prejudiced Soul.*

niel had almoſt barr'd the door againſt the *Meſſiah*, *Jo.* 1.46. *Philip* ſpake ill enough, *verſ.* 45 *Jeſus* of *Nazareth*, the Son of *Joſeph*; few words, and ſcarce ever a true one. Epidemical diſeaſes are ſoon caught: Epidemical errours are very catching: But *Nathaniel* ſpeakes worſe, Can any good, *&c*? The interrogation is a vehement negation. *Nazareth* was a City of *Galilee*: the *Galileans* were hated of the *Jews*, becauſe they were for the moſt part ſprung from them whom *Salmanaſſer* had brought thither from *Aſſyria*, 2 *Kin.* 17. who had corrupted the *Iſraelites* Religion with their Countrey rites. Take heed, my Soul! take heed, leſt what thou contemneſt, yea condemneſt as New, be found as Old as the Truth of God. *Paul* through prejudice againſt Chriſt and his Truth, thought it Duty to perſecute the Profeſſours of it, *Act.* 26. 9. and is it not ſo with thee, O my Soul! is it not with thee as *Tertullian* reports of ſome in the Primitive times againſt Chriſtians, (*f*) that their name was their crime, and this only was condemned in them? And *Tacitus* not much unlike, when *Nero* had ſet *Rome* on Fire for his pleaſure, and then Fathered it upon the Chriſtians, a great Company of them were preſently ſlaughtered not (*g*) ſo much for their guilt in burning the City, ſaith the *Hiſtorian*, as becauſe they were hated of Men. What if reproach and perſecution be found the Injunction or Inſtitution of *Jeſus Chriſt*? Were it not ſafer to kiſs the Son, than to take Counſel againſt him? Be wiſe yet at length, O my Soul? Lay judgment to the line, and righteouſneſs to the plummet. Judge righteous Judgment, explode and riſe againſt nothing as novel, which is found to have

(f) *Nomen damnatur, non crimen, aut ſcelus. Solum nomen innocuum hominibus innocuis eſt pro crimine*, Tertul. (g) *Haud perinde in crimine incendij, quam odio humani generis convicti.* Tacit.

the

the image and ſuperſcription of Chriſt. Truth and Holineſs can never be antiquated, nor yet an innovation.

Be not diſcouraged * nor aſhamed, O my Soul! to own the ſlighted and reproached Truths of thy Lord. 'Tis not now a new thing for the waies of God to lye under the ſlights of men. In moſt Ages grey-headed Truth and Holineſs have been diſguſted as new and freſh. The *Sodomites* check *Lot*'s zeal againſt their Beaſtiality with ſuch a kind of argument, *Gen.* 19. 9. This one fellow came in to ſojourn, and he will be (*h*) Judge: *q. d.* Muſt we be controuled by ſuch an *Upſtart*, ſuch a *Novelliſt* as this? The Idolatrous *Jews* could plead Antiquity, Nobility, Univerſality for their ſervice to the Queen of Heaven, *Jer.* 44. 17. which pleas are very frequent in the Mouths of *Romaniſts* to this day. It is the old Religion, ſay they, and hath Potent Princes for its Patrons, and is practiſed in *Rome* the Mother Church, and hath plenty and peace where it is profeſſed, and where they have nothing elſe but *Maſs* and *Matins*. But alas, who ſees not through theſe coverings, they are ſo thin? Truth, O my Soul, is more ancient than a lye, and Holineſs than Sin. Be not therefore affrighted from the ways of God, becauſe reported but of Yeſterday, or but a few years. It hath been well obſerved by our famous *Jewel* concerning the Men of *Rome*, that (*i*) they condemn all that we hold, adding the reaſon, becauſe they know this pleaſeth the multitude to decry things as novel. Follow thou, O my Soul, the Old way that is good, and the good way, for thou mayeſt be ſure it is Old. Let my heart be up-

* *For the humble holy heart.* (h) *perpetuus eſt morum Cenſor.* Malv. (i) *Noſtra omnia ut peregrina & nova condemnant: ſatis enim ſciunt nihil iſtis nominibus popularius eſſe, aut in vulgus gratius.* Juel. Apol. Eccleſ. Angl. p. 114, 115.

right

right, and my feet ſet ſtraight in the ways of God, and I need not fear Mens cenſures as a Novelliſt. Whilſt I keep cloſe to ſcripture-purity, I need not fear to check with pure Antiquity.

CHAP. II.

Shepherds were they that own, as well as they that keep: Chriſt is the great Proprietor of's Sheep.

Obſervation.

THough theſe latter daies have appropriated the name of Shepherd to him that keeps and feeds Sheep, though for another; Yet former ages gave this appellation as well to thoſe that owned, and whoſe propriety the Sheep were. Thus of *Meſha* King of *Moab* foremention'd. Other Inſtances are not wanting, *Gen.* 46. 32. of *Joſeph*'s Brethren, the men are Shepherds, *Hebr.* (k) אַנְשֵׁי מִקְנֶה Men of Sheep, or Cattle, which they repeat, *Chap.* 47. 3. with this addition, both we and our Fathers; not only keeping as Servants, but alſo having intereſt in them as our great Eſtate. That which puts this beyond doubt, is the Oppoſition by our Lord ſet between the Shepherd and the Hireling, John 10. 12. *He that is an Hireling, and not the Shepherd, whoſe own the Sheep are not*: The Hireling is the Shepherd that attends the Sheep, but the Shepherd is He, whoſe own the Sheep are. Now Men come to have Sheep ſeveral waies.

(k) *Viri pecoris* i. e. *qui ſolent alere pecora.* Vatabl.

Either

Either by

Donation, When Sheep are beſtowed on any one by his Neighbours or Friends. Thus would I underſtand *Job* 42. 11. we read it every man gave him a piece of Money, the *Hebr.* word is קְשִׂיטָה found only *Gen.* 33. 19. *Joſh.* 24. 32. and here in *Job*. The Interl. LXX. *Vul. Syr. Arab.* and *Chald.* Tranſlate it Sheep or Lambs: and this ſeems more honourable for them to give, and him to receive, than a piece of money: eſpecially if the (*l*) *Jews* be credited, who value this piece at a ſmall rate, *viz.* an half penny, others contend a piece of money to be intended having the (*m*) form of a Lamb ſtamped on it. We have known ſome in our daies, that have got ſome ſtore of Sheep thus by Gift.

(l) *Ad valorem nummi quod attinet*, Ebræi *omnes quos vidi exponunt*, *Obolas*. Druſ. (m) *Agnus erat nomen pecuniæ agnum valentis, & ob id agni habentis figuram*, Grot. *ſic* ςῆς *nummus bovis imagine ſignatus: & Corvus apud* Baſileenſes, Druſ. & Ludovici *in* Gallia, & Jacobi *in* Angliâ, *a* Regum *effigie ſic dicti*, Bib. Max. *ſic pecunia a pecu: & opes, olim oves; ut opilio pro ovilio.* Grot.

Or

Or Secondly by *Acquiſition* either by
- Purchaſe
  - 1. Price: When Money is laid down for Sheep. Thus to buy ſcores or hundreds, yea whole Flocks is no ſtrange thing with us.
  - 2. Exchange: when other Stock or Cattle is given for ſheep.
- or Power. When taken from an Enemie; this, Souldiers underſtand under the name of prey, 1 *Sam.* 15. 9.

Application.

CHriſt is a Shepherd in this ſenſe, as chief Proprietor of his: and he hath this propriety by a multifarious right. Firſt, of *Donation*, God the Father, whoſe are all things by right of Creation, *Pſal.* 100. 3. hath given Chriſt's Sheep unto him *John* 6. 37. and 17. 2. they are made over to Jeſus Chriſt, by him to be brought to life; hence in the language of the Prophet, *Iſa.* 8. 18. he ſaith, I and the Children whom the Lord hath given me; and *Joh.* 17. 6.——— unto the men which thou gaveſt me out of the world. God having ſeparated them as his peculiar portion in the eternal counſel of his will, gives them unto his Son to take care of them, that they may be preſerved and brought unto glory, that he had deſigned for them. And this work he teſtifieth that he undertook, ſo that none of them

them ſhall be loſt, but that what ever difficulties they may paſs through, he will raiſe them up at the laſt day, and give them an entrance into life and immortality. Yea, they are given to Chriſt as his Children, *Heb.*2.13. to be provided for, and to have an inheritance purchaſed for them, that they may become Heirs of God, and co-heirs with himſelf. *Adam* was their firſt Parent by nature, and in him they loſt that inheritance which they might have expected by the Law of their Creation: they are therefore given to the *Second Adam*, as their Parent by Grace, to have an Inheritance provided for them, which accordingly he hath purchaſed with the price of his blood.

2dly, They are his by acquiſition, hence called a(*n*)purchaſed poſſeſſion, *Eph.*1.14. (*o*) peculiar people, 1 *Pet.*2.9.*i.e.* a people of peculiar purchaſe, a people of purchaſe by price: they are bought at a price, 1 *Cor.* 6. 20, and this not of things corruptible, as of Silver and Gold, but the precious blood of *Jeſus Chriſt*, 1 *Pet.* 1. 18. he is ſaid to give his life a λύτρον, a ranſome, and himſelf ἀντίλυτρον, (*p*)which for want of a better, we tranſlate alſo a ranſome, 1 *Tim.* 2. 6. properly that payment which is paid by another, becauſe the Perſon liable could not pay: as in war, when one is given in Exchange for another. God's Juſtice had taken Sinners, and kept them priſoners, nothing but life would ſatisfie for the Offence. Chriſt undertakes the ranſom, and laies down his own life to redeem the life of his Sheep, *Joh.* 10. 11. They are called Sheep of ſlaughter,

(n) περιπόιησις. (o) λαὸς εἰς περιποίησιν: *populus quem proprium vendicat*, Bez. *populus acquiſitionis*, Vulg. (p) *Quum alius ſolvit quod reus non poterat: ut in bello, cùm caput capite, vita unius alterius morte redimitur*, Aret. *Tale pretium in quo liberator ſimile quiddam ſubit ei malo, quod ei imminebat qui liberatur.* Scult.

Zech

Zech. 11. 4, 7. *i. e.* deſtined to ſlaughter and utter deſtruction, both for their own merits, and unfaithful Shepherds, who rather flaied then fed them, yet Jeſus Chriſt took care of them, and preſerved them.

Secondly, they are purchaſed by Exchange. Theſe Sheep of Chriſt comprehend as it were, all God's gettings, his whole ſtock, that he makes any great reckoning of, and therefore ſeems to ſlight all others in compariſon of them. Typified of old in *Iſrael*, (q) *Iſa.* 43. 3, 4. I gave *Ægypt* for thy ranſome, *&c.* LXX. ἀλλαγμά σου, in Exchange for thee. When *Terkakah* King of *Egypt* and *Ethiopia* was beaten bp *Senacherib*, (think ſome) who was then making towards *Jeruſalem*; which he had already devoured in his hopes, *Iſa.* 37. 9. Thus the righteous is delivered out of trouble and the wicked cometh in his ſtead, *Pro.* 11. 8. *Saul* and his People are afflicted by the *Philiſtins*, that *David* might eſcape, 1 *Sam.* 23. the *Canaanites* rooted out to make room for the *Iſraelites*. *Charles* the Fifth, Emperor, and *Francis* the *French* King, after a mutual agreement to root out *Lutheraniſm*, fell together by the Ears, and the Church the while had her Halcyon days: So the *Turks* and *Perſians* deadly feud is for the great ſafeguard of Chriſtians. God eſteems all the reſt of the world as nothing in compariſon of Believers. Chriſt ſets no value on any elſe in reſpect to them: all elſe given for them: they are his *Segullah*, *Mal.* 3. 17. the word is ſomething on which a man for ſome excellency in it, ſetteth his affection, more than on others, and therefore layeth it up, as ſome bright and beautiful pieces of Gold, *&c.*

(q) *Quaſi victimam piacularem a Senacherib ibo mactandam loco* Judææ.

Laſtly,

Laſtly, [illegible] propriety in his by power; he hath not only paid a price for them to his Fathers Juſtice, but he hath alſo recovered them out of the hands of Satan, who held them Captives; he hath wreſted them out of his hands, *Mat.* 12.29. with *Luk.* 11. 22. The ſtrong man keeps all, the ſtronger comes, and brings deliverance. He forcibly delivers from the power of darkneſs, *Col* 1.13. *i. e.* from the power of the Devil, who is the Prince of darkneſs, and endeavours to darken and blind thoſe that are ſubjected to him. VVe are all born under his Power and Rule, ſo that before we are delivered, he worketh in us according to his pleaſure, *Eph.* 2. 2. The underſtanding is darkned, the will corrupted, which ſets men in a ſtate of darkneſs, both as to knowledge, and as to practice ſpiritual and ſaving, *Epheſ.* 5. 8. But Jeſus Chriſt by infuſing the light, of faith, and beſtowing the ſpirit of Holineſs, diſſolves this power and dominion of ſin, according to *Rom* 6.14. its body being enervated, *ver.* 3. (*r*) VVe may underſtand the power of darkneſs alſo, of thoſe miſeries and calamities which accompany or flow from the guilt of reigning ſin. All Chriſt's are taken as a prey out of the Lions mouth, 1 *Sam.* 17. 34, 35, 36. *David*, we know, in many things was a type of Chriſt, in this the figure accords well. Some apprehend *David* ſpeaking not of one (*s*) inſtance at one particular time, but of what had often hapned to him: ſure it is, it's that which the Mighty Jeſus doth often in the reſcue of his Satan is a Lyon ὠρυόμενος, roaring, 1 *Pet.* 5. 8. Chriſt the Lion of the Tribe of *Judah* is ὁ ῥυόμενος, he

(*r*) *Deus. liberavit ſuos a poteſtate inferni*, i. e. *à miſeriis & calamitatibus quæ dependent ex peccati dominantis reatu.* Daven. in Col. 1.
(*s*) *Non agitur de ſingulari eventu, ſed de re quæ non ſemel acciderat.* Bochart.

that

that delivereth his from the [illegible] and from the wrath to come, 1 *Theſ.* 1.10.

Reflections.

For an enquiring Soul.

VVhoſe then am I, O my Soul? Whoſe propriety am I? Tis Propriety in Chriſt that intereſteth in the Saviour: my Lord, and my God, *Joh.*20. 28. (*t*) True Faith individuates God, and appropriates Him to it ſelf. VVere it not for this poſſeſſive Mine, the Devil might ſay the Creed to as good purpoſe as we. He believeth there is a God, and a Chriſt, *&c.* that which torments him is, he cannot ſay (my) to any Article of the Faith. Not ſo *David*, *my ſhepherd*: not ſo *Paul*, *loved me*, *gave himſelf for me*, *Gal.*2.20. So 'tis Chriſt's having a propriety in his, that intereſteth in the ſalvation of Chriſt, *Mat.* 1. 21. ſave his people. *He is the Saviour of the body*, *Epheſ.* 5. 23. Excluſively underſtood, of none but thoſe that appertain to the body, and are members thereof, *Joh.* 10.15. Layeth down his for his ſheep, not for goates, wolves, *&c.* Have I been given up by the Father unto Chriſt? I may know that by Chriſt's being given to, and accepted by me. Have I cloſed with Chriſt as Saviour and Lord? All that the Father giveth to Chriſt ſhall come unto him, *viz.* believe in him, ſubject to him. Election is beſt known by calling, *effectual calling*, 2*Pet.* 1.10. Have I been bought by Chriſt? Chriſt's Spirit ſecondeth his merit, as this freeth from the guilt and damnation, ſo that from the filth and domination of ſin. It's a vain thing to ſpeak of being freed from the wrath to come, whilſt lying under power of preſent corrup-

(*t*) Ἡ πίστις ἰδιοποιεῖται τὸν Θεὸν, Chryſoſt.

tion.

tion. Haſt thou not conſidered, O my ſoul, that word of the Apoſtle, *Rom.*6.16. *Know ye not to whom ye yield your ſelves to obey, his ſervants ye are to whom ye obey?* Chriſts blood redeemeth from a vain, as well as vile converſation, 1 *Pet.* 1.18. Am I redeemed by power? ſnatcht out of the power of darkneſs? Darkneſs makes looſeneſs. How can I pretend to redemption by Chriſt, whilſt ſtill under the Dominion of ſin and Satan? To a redeemed one Satan may ſhake his chain, but cannot faſten his fangs. Soul, be much in ſelf-enquiry; take not up with a notion of Salvation, unleſs the Saviour hath propriety in thee. The Prieſts whoſe Genealogy was not found, were rejected from the Prieſthood, *Ez.* 2.62. So ſhall all that cannot clear their ſpiritual pedigree in relation to Chriſt: that are not found written among the living in *Jeruſalem*, *Iſa.* 4. 3. not regiſtred in the *Lambs book of Life*, *Revel.* 21.27.

For the Profane pretending Chriſtian.

Hath Chriſt a Propriety in his ſheep? have I profeſt my ſelf one of the ſheep of Chriſt, and yet deny the right of his propriety? Have not I, that ſay a man ſhould not ſteal, committed Sacriledge in robbing Jeſus Chriſt of what I have profeſſedly acknowledged to be his due? Was not I, in my Baptiſm, ſolemnly given up to Chriſt, and have *I* not often ſeemed to ratifie and confirm that engagement? and yet do *I* not give up my ſelf to the ſervice and drudgery of ſin and Satan? Should *I* profeſſing Chriſt my Captain General, having taken his preſs-money, being enliſted under him, and having his Badge on me, fight the Devils battels? Have *I* not profeſt to have been bought by Chriſt with a price, both body and ſoul, that I ſhould glorifie him in both? Have *I* not profeſt my body to be the member of

Christ? and shall I take the members of Christ, and make them the members of an harlot? *1 Cor.* 6. 15? Shall *I* think it enough to pretend that Christ hath mine heart, though the Devil hath my head, tongue, hands, feet? *Is* not the body for the Lord, *viz.* the Lords use, and ought to be imploy'd for his Glory? and is not the Lord for the body, *viz.* to redeem and sanctifie it, and consequently to command and rule it, being Lord of both body and soul? *Is* this to own Christ's propriety in me, to let World and lust have head and heart, the faculties of Soul, and members of body, with the neglect of the commands of Christ? Will not Christ condemn me out of mine own mouth? If Christianity were not good, why did I profess it? If it were good, why did I not practise it? Shall I possibly be able to give any answer hereto? If I like not the Marriage-feast, why came I thither? If I come, why without a wedding garment? Surely I must be speechless. Awakethen, O my soul! out of this sleep of carnal security; rouze thee from this inconsistency: If thou wilt own thy self a sheep of Christ, own his propriety in thee, and let that repell all temptations to unrighteousness. As *Scipio* said, when an harlot was offered him (*u*), I would if I were not a General, so say thou, I would if I were not a Christian. *Hierome* reports of a woman who beat back all temptations thus, (*w*) I am a Christian, I was baptized.

For the humble believing soul. My Beloved is mine, and I am his: Oh what cause of joy and glorying is here? However vile in mine eyes, and however vilified by men, yet Christ disdains not to own propriety in me. I was given in by the Father from all Eternity, O bles-

(u) *Vellem si non essem Imperator.* (w) *Christiana sum, baptizata sum.*

sed

ſed gift of me, for me!) and in time, though my Lord had much adoe to prevail with me, yet hath he taken my heart, and I have given over my ſelf to him, chooſing Him to be a Lord to me, to protect and defend me, and a Lord alſo over me, to command and rule me. Bleſſedhour, wherein I was perſwaded to give up my ſelf thus to the Lord! Being His, I may be ſure;

Firſt, Of being owned by him in the worſt of times and ſtates. He will never be aſhamed of them, who have not been aſhamed of Him. They ſhall be mine, *ſaith the Lord, in the day that I make up my Jewels, Mal.* 3. 17. They ſhall be to me in the day which I make for a peculiar, *i. e.* as that thing which is moſt acceptable; of great price, and very dear, a peculiar people, and whom God doth ſpecially claim and challenge as his own.

Secondly, Of being provided for: He that hath commanded men ſhould, will not himſelf forget to provide for his own. The Father will lay up for the children; the Shepherd will care and provide paſture for his ſheep. *If the Lord be my Shepherd, I ſhall not want.* (But hereof more hereafter.)

Thirdly, Of being ſaved and glorified by Him: *I am thine, ſave me,* was good arguing with *David, Pſal.* 119. 94. *Where I am, there ſhall my ſervant be alſo,* is the word of promiſe of him that cannot fail; *Joh.* 12. 26. and *Chap.* 17. 24. *Father, I will that they alſo whom thou haſt given me, be with me where I am, that they may behold my glory*; is the prayer of him that was heard alwayes. O my ſoul, the lines are fallen to thee in pleaſantneſſes; *I am my beloved's, and my Beloved is mine.*

CHAP. III.

Good Leas for's ſheep is Shepherd's one great care;
Chriſt for his ſheep doth budding graſs prepare.

Obſervation

THe Shepherd's care is for food, ſuitable food for his Flock. The *Etymon* of his name in the learned Languages ſpeaks this, Paſtor is of *paſcere*, to feed, Ποιμὴν of ποιμαίνειν, of the ſame ſignification, (for this of that, which comes to one account,) which Cajetan *Exercit.* ſaith is ἐν τῇ πόα νέμειν, to abide in the green graſs. רָעָה of רָעָה, to give paſture; yea it comprehends all the Offices of a good Shepherd. This God in his Reproof of the Shepherds of *Iſrael*, takes as a thing granted by them, *Ezek.* 34. 2. *Should not the Shepherd feed the Flock?* He appeals to their own conſciences, by an argument, *a conjugatis* (as Logicians ſpeak.) Is it not the office or buſineſs of Shepherds to feed their Flocks? or by an argument *a comparatione minoris*, Shepherds that have to do with brute Creatures, feed them, how much more ought the Shepherds of men to do ſo? It's taken for granted, that whoſoever takes the Office of a Shepherd, takes care for the feeding of his Flock: And that

1. For the quality of it, and here firſt, that it be upland. Low, flat Lands are not ſo good nor pleaſing: Sheep walks are as riſing Grounds, both for feed and ſhelter. Hence you read *Ezek.* 34. 13, 14. of God's feeding his Flocks on the Mountains of *Iſrael*, &c. To this alſo is alluſion, 1 *King* 22. 17. *Ezeck.* 34. 6. *Mat.*

Mat. 18. 12. and that of the Poet. *Mille meæ ſiculis errant in montibus agnæ.* Unto which alſo the Holy Ghoſt alludes in thoſe myſtical Mountains and Hills, in which the Spouſe and her beloved are ſaid to abide, *Cant.* 2. 8. & 4. 6, 8. & 8. 14. becauſe Chriſt is brought in as a Shepherd feeding his Flock. *Chap.* 1. 7. Which Mountains, yet you muſt not underſtand ſuch fruitleſs places as thoſe we uſually call mountains in this Countrey, which are uſeful for very little: but only they were ſome higher or upper land, in which Sheep delight: Such as *Baſhan*, an high Hill, *Pſal.* 68. 15, 16. Yet fat paſture, *Iſa.* 33. 9. *Jer.* 15. 19. Whence came Sheep famous for their breed and feed, *Deut*, 32. 14. *Carmel* alſo an high Hill, *Amos.* 3. 9. Yet good Sheep paſture, 1 *Sam.* 25. 7. *Gilead* too ſufficiently known to be Hilly, yet abounding with fruitful paſtures, *Num.* 32. 1, 4. Fit for Sheep, the *Reubenites* chooſing the bleating of which, before the noiſe of Warlike Inſtruments is reproved by *Deborah*, *Judg.* 5. 16. See all theſe Mountains mentioned together as good feeding, *Mic.* 7. 14.

2. Free from diſturbance; the Sheep is a fearful Creature (as ye will hear hereafter) likes not much the converſe of any ſave the Shepherds that are conſtantly with them: Populous places and full of Inhabitants are not ſo convenient for Sheep-leas: Hence mention of them in the Wilderneſs, 1 *Sam.* 17. 28. of which ſort you read of many in the Tribe of *Judah*, *Zin*, *Ziph*, *Maon*, &c. not ſuch as we now underſtand by that term: for know, that the whole Land of *Paleſtine* was dreſt and kept like a Garden-Plot, and incloſed into Olive-yards, Vine-yards, and Arable Fields, ſave ſome Extravagant places which lay common: Such notwithſtanding were full of fruitful paſtures, *Joel.* 1.

19. yet more thinly inhabited than other parts of the Countrey: and this the *Hebr.* name for a Wilderneſs ſpeaks, becauſe Cattle were (*x*) lead out into ſuch places for feeding. And ſuch Wilderneſſes ye make plenty in this County, where the Sheep eat up the Inhabitants ſave a few Cottages here and there for the Shepherds that attend them.

Thirdly, Dry Land, not wet, miry and boggy: *Leviathan* is for the Fens, *Job* 40. 21. not Sheep; moiſt Lands are apt to rott Sheep, and fill them with water. That which will ſuit well enough with bigger Cattle, *viz.* Cows, Bullocks, Horſes, is not ſo beneficial for Sheep, which the more they are tainted, the more they run to the Low-Lands: whence ſome preſcribe as a cure to remove them to heathy hills, to dry up that corrupting water. Hence what was firſt obſerved, upper Land choſen for their paſtures, becauſe moiſture is not wont to ſettle there, but thence to flow down to the Vallies and lower-Lands.

Fourthly, Short, Freſh, and ſpringing graſs; not rank feeding: this though pleaſing to bigger Cattle, yet not ſo to ſheep: if at any time, as in Snow and Froſt, ye may ſee them feed upon Foggs, yet 'tis out of neceſſity, not choice; the fine, ſhort, Sweet graſs is their moſt delightful feeding. Thus the Word, (*y*) *Pſal.* 23. 2. ſignifies tender graſs, the firſt budding and

(x) דבר *ducendi ſignificatione uſitatiſſimum eſt Syris & Chaldæis, unde &* מִדְבָּר *deſertum dictum volunt* Hebræi, *quòd in illud ducantur pecora paſtûs cauſâ.* Dieu. (y) דֶּשֶׁא *herba tenera; Teſte Nachmanno, &* R. D. K. *propriè herbam teneriuſculam ac recentem adhuc ſignificat:* עֵשֶׂב *verò ubi ad juſtam ſuccrevit magnitudinem, & jam ſit ſeminifera.* Leigh. Crit. Sac. R. Salon. *notat* דשא *primam quaſi inveſtituram terræ denotare, cùm primùm viror eveſtiri incipit, & ex eâ neſcio quid tenellum, quòd adhuc vix agnoſcas quid aut quod genus herbæ ſit, prodire.* Cartw. *in* Gen. 1. 11.

ſpring-

ſpringing graſs; your dayly obſervation will confirm to you, how much Sheep delight to feed upon freſh budding graſs.

Yet Fifthly, ſomewhat large compaſs: where your Sheep feed, ye call it a walk, becauſe they feed walking: hence nothing equally damnifies them, as when they are ſhut up in two narrow Room, where they have not ſcope to paſs on feeding. Hence the *Hebr.* word which properly ſignifies to feed is ſometimes tranſlated to wander, *Num.* 14. 33. (z) To this is the alluſion, *Hoſ.* 4. 16. The Lord will feed them as a Lamb in a large place. Some take it thus; Lambs love to feed largely: God would diſperſe *Iſrael* through the whole Kingdom of the *Aſſyrians*, in which they ſhould wander as a Lamb (that weak and fearful creature that loves Company and not to live ſolitarily) which being brought into a large place, runs up and down, fears whatſoever it ſeeth, ſeeketh Dam, Flock, Shepherd, filleth all places with its vain bleatings, and is expoſed to greateſt dangers and hardſhips. Though others like not this ſenſe, becauſe as * *Bochartus* obſerveth, to be fed in a large place is alwaies taken in a good ſenſe, ſee *Iſa.* 30. 23. hence therefore they interpret it, had it not been that *Iſrael* had declined as a froward Heifer, the Lord had fed them in plenty; as Lambs in a large Plain, where they feed at pleaſure.

Secondly, for quantity, paſture might be enough for them, that they be not ſtinted, and get the ſtarve-rot: Many among us having dearly bought their Experience, how ill it is to overſtock and thereby ſtarve their Sheep. This fulneſs and plenty is hinted in thoſe expreſſions, of feeding and lying down, or cauſing to reſt,

(z) רעה *pavit, aliquando erravit.* Num. 14. 33. *palantes, more pecudum paſcentium errantes. Mille meæ Sicul s errant*, i. e. *paſcuntur*, Druſ. * K. & A. E. *ſic* Bochart.

Pſal. 23. 2. *He maketh me to lye down in green paſtures.* *Ezek.* 34. 14, 15 Sheep whilſt hungry are not wont to reſt, but when full, then they lie down. Sheep would be fed plenteouſly, as well as pleaſantly; where they ſhall not need to bite on the bare ground, but may go in and out, and find paſture, *Jo.* 10. 9. *(a)* ſuch as will feed Life, and Life in more abundance, *verſ.* 10. hence the good Shepherd provides for them good and full paſtures, *Ezek.* 34. 14.

Application.

Chriſt herein diſcovers himſelf to be the one and only, the true Shepherd of his Sheep, by that ſweet and full proviſion of feeding which he maketh for them. *David*'s green paſtures in which he was made to lie down, were the powerful and flouriſhing Doctrines of the Scriptures in which he was ſweetly fed to much refreſhing. Both things which we formerly conſidered, the quality and quantity are fully here; Conſider we the Scriptures in both.

For quality, Firſt, they are up-land, Sweet Air and Paſturage. They are upper waies in which the wiſe walk, and walk on heaven-ward; Life-giving and preſerving Walks. The Church of God, where ſounds forth the Doctrine of the Scriptures, is oftentimes called an hill or Mountain *Pſal.* 15. 1. and 24. 1. *Iſa.* 2. 2. both for its ſublimity, coming from above, *Gal.* 4. 26. and alſo for its firmneſs, *Pſal.* 125. 1. Wind and ſtorms move it not, no more can all the power and policie of Hell combined, prevail againſt the Church,

(a) *Greges & armenta πλειόν τι ἔχεσι, quibus quo paſcantur non deeſt, ſemper autem ſupereſt quod pluribus multiſq; ſatis eſt. Non liquidi gregibus fontes, non gramina deſunt: Et quantum longis carpunt armenta diebus, Exiguâ tantum gelidus ros nocte reponit.* Heinſ. *in* Joan. 10. 10.

Mat.

Mat. 16. 18. She is ἀνίκητος καὶ ἀκίνητος, a Kingdom that cannot be ſhaken, and may better than the City of *Venice* take for her *poſie*, *Immota manet*. The Scriptures alſo, although they have been the hate of Enemies of all Ages, yet have been a Mountain impregnable, all force and fury hath not been able to prevail againſt them. The invincible perennity and continuance of the Scriptures, maugre the injury and iniquity of times and Tyrants who have ſought to ſuppreſs them, is a good argument to prove their Divinity *Antiochus* the vile, *Dioclesian* and *Maximinian* cauſed all the Books of the Sacred Scriptures that could be found to be burnt: The Papiſts oft ſince in *France*, *Bohemia*, &c. yet ſtill they remain.

Secondly, the Scriptures afford feeding free from diſturbance and annoiance: they call men off from the cumbers and encumbrances of the world, to refreſh themſelves with and in the Lord. Worldly cares, as Thorns, choak the Word and make it unfruitful and unſuccesful. Hence thoſe hints in the ſacred Oracles, of laying aſide all hinderances for communion with God in his Ordinances and Appointments. *Abraham* leaves the Servants and Aſſes at the Foot of the Hill, *Gen.* 22. 5. *Jacob* ſent his Wives Children and all that he had over *Jabbok*, e're he wreſtled with the Lord, *Gen.* 32. 23. *Moſes* comes alone to God, and leaves the Flocks, *Exod.* 24..3. The Church gets her into the cleſts of the Rock, *Cant.* 2. 14. *Iſaac* into the Field, *Daniel* to the River's ſide, Chriſt into the Mount, *Peter* up to the Leads or houſe-top, that they might pour their prayers, and ſolace themſelves with God in ſecret. Secret Duties, eſpecially of Prayer and Meditation, is the bread eaten in ſecret which is ſweet and fattening, *Prov.* 9. 17.

Thirdly, they are pure and dry feeding: free from Mire

Mire and Water of Mens inventions, whereby they are ſoiled. God complains of thoſe that had trod his Sheep's leas, *Ezek.* 34. 18. On which Text he was not far out of the way, who ſaid, here we have a lively Picture of the *Popiſh* Clergy, who eat up the beſt, and tread down the reſt; ſo that the poor miſled and muzled People are glad to eat ſuch as they can catch: they are fed with traditions, legendary Fables, indulgences, vowed pilgrimages, penances, *&c.* Had not *Luther* come in our way, ſay they, we could have perſwaded the People to have eaten graſs. What cauſe have we to bleſs God, that it is better with us? We run to the Law and to the Teſtimony, where we have the pure word of God, which is clean and cleanſing feeding.

Fourthly, 'tis ſweet: ſo ſweet that *David* knows not how to expreſs it, *Pſal.* 19. and 119. Philoſophy ſays, *de guiſtibus non diſputandum*, Men muſt not diſpute of Taſts. Divinity ſhews that God's feeding is pleaſant beyond expreſſion. 'Tis ever ſpringing and freſh budding. Though it boaſt not in effeminate Phraſes, yet is it full of Maſculine eloquence, and of ſuch ſoul-refreſhing ſweetneſs that many have found ſtrange operations by one word applied to, and ſet home upon the heart. It is ever freſh-ſpringing; Though many in all Ages of the Chriſtian Church have ſpent time and pains in opening the excellency of thoſe ſacred Oracles, yet ſtill is there room enough for all ſucceeding ages. Yet attentively and diligently is it ſeldome read, but it affords continually new matter of admiration.

Fifthly, for largneſs it is exceedingly ſurpaſſing. *Pſal.* 119. 96. reaching all perſons in all ſtates and conditions: (*b*) Every duty in every ſtate, whatſoever

(b) *Omnem Eccleſiæ & mundi ſtatum deſcribit, omne officium: quicquid credendum vel faciendum eſt ad ſalutem: non eſt ergo reſtrictum præceptum.* &c.

is

is to be believed or done in order unto leif, is here plainly to be found. As a Poet of our own lately ſang.

——Though I thirſt, faint, hunger, pine,
Thy word me feeds
In theſe my needs,
Thy word it ſelf is Bread, Milk, Wine. (c)

It brings down the ſtout and proud heart of the Sinner, and raiſeth it up when in the moſt drooping ſtate. It nips the younker beſpeaking himſelf, *Rejoyce O young man, in thy youth*, &c. the Scripture, I ſay, nips him on the Crown with that ſtinging *But*; But know. that for all theſe things God will bring thee into Judgment, *Eccleſ.* 11. 9. this is a cooler for the young mans courage, this marrs all his mirth, is ſowre ſawce to his ſweet meats, leſt he ſhould ſurfeit. And when the Soul is caſt down and in heavineſs, it ſpeaks refreſhing to it, that lifts it up above all diſcouragements and fears whatſoever, Pſal. 119. 92, 93. ſee *Trap* in loc.

Laſtly, for quantity; who ever found a penury, or any want here? Though all Saints in all Ages ſince its pening, have fed on it, yet none in theſe daies find any lack, their mouths cleave not to the duſt, becauſe no biting for them in this paſture: here is enough and enough for all Saints. They that are ſtraightned are not ſo in God, but in their own Spirits. Whilſt men give heed to lying vanities, they forſake their own mercies; they that go out of Gods bleſſing into the warm Sun, as they ſpeak proverbially, forſaking Divine Revelations, and ſeeking Enthuſiaſtical infuſions, find it an evil and a bitter thing: and therefore many of ſuch by the goodneſs of God have been brought back to an

(c) Clark's *Mirrour*, 1 Part. Chap. 121. §. 24.

hearty

hearty acknowledgment, that it is good for them to draw near to God, *Pſal.* 73. 28. (*d*) *viz.* in his ſolemn Ordinances and Inſtitutions, by faith in the Goſpel, *Ainſw.* Although every humble Soul may learn and receive from it, what is abſolutely ſufficient for itſelf on all occaſions, with reſpect to its own duty and eternal welfare: yet the whole Church of God neither joyntly nor ſeverally, from the beginning of the World to the end thereof, have been, are, or ſhall be able to examine theſe ſtores to the bottom, and to find out perfectly all the truths in all the dimenſions, concerns and extent, that are contained herein, ſaith (*e*) a Reverend worthy of our own.

Reflections.

For the Scripture-Slighter.

How farr have I been from that high eſteem that *David*, and others of his Spirit have had of the Scripturesof Truth? How have they been to me worſe then the heathy Mountains or the Rockie clifts? Is it not becauſe I have too much of the Goat, too little of the Sheep in me? How have I, not only with that Ancient, thought the Scriptures unworthy to be compared with the *Ciceronian* Eloquence, but alſo, with profane *Politian*, prefer'd one of *Pindar*'s Odes, before *David*'s Pſalms? With Biſhop *Bonnet*'s Chaplain have I not in ſcorn called it, your pretty little God's book? or with the *Bohemian* Blaſphemer, who for *Biblia* called it *Vitlia*, which in the *Bohemian* Language ſigni-

(d) *Propingua cum Deo unio & communio, per verbi auditionem, fidem, &c. confer* Iſa,. 58. 2, *Geſ.* (e) *Dr.* Owen *on* Hebr. 4. 6, pag. 244. (f) *Viſa eſt mihi indigna quam* Tullianæ *dignitati compararem*, Aug. Confeſ. lib. 3. cap. 5.

fieth

ſieth *Vomit*? *Julian* the *Apoſtate* is infamous among other things for his contempts of the ſacred book, and am not I fair in that way to be notorious alſo? Shall *David* account it ſweeter than Honey, which I eſteem as a dry Chip, and with the *Iſraelites* of old, ſay my Soul is dryed up with this light Manna? Did *David* account it richer than Gold, than much fine Gold, and *Solomon* prefer it before Rubies and precious Gems, and ſhall I account it as the dirt of the Street, and that which is moſt vile? Shall *Job* preferr it before his dayly food, the bread of his dayly allowance, and ſhall I prefer every baſe ſong, and every wordy Romance before it? But conſider, O my ſoul! are they not [*magnalia Legis*] the great things of his Law, which God hath written for thee, *Hoſ.* 8. 12. & ſhouldſt thou account them as a ſtrange thing? as not concerned at all in them, or as if of no concernment at all to thee? *Luther* ſomewhere ſaith he did tremble to think of the former Age, wherein many Nicknamed Divines ſpent ſo much time in reading *Ariſtotle* and *Averroes*; and ſo little in reading the book of God: and have not I much cauſe to tremble, who have ſpent more hours in *Machiavels Polititian*, or *Hobs*'s *Leviathan*, than in the Bible, that Book of Books? Know, O my Soul! that they ſhall have one day ſad cauſe of mourning and complaint, who are better read in St. *Philip* than in St. *Peter*; more acquainted with Mounſier *Balzac*'s Letters, than in St. *Paul*'s Epiſtles: that ſpend more time in the *Academy of Complements*, than in that book which teacheth Charity, which is the Complement of the Law, and the ſupplement of the Goſpel.

For the Enthuſiaſtical contemner of the Scripture.

And what may I think of my ſelf, in whoſe eſteem the written Word runs low in compariſon of the dictates of my Spirit, if not a worſe? Fanatical pretenders to great heights,

First,

Firſt, caſt off all other books as uſeleſs, ſave the Bible, and then at laſt, it alſo, under the notion of being a dead Letter in compariſon of their quickning Spirit. At beſt, it was but a Revelation of God's will to them of old, and is nothing to theſe till thus revealed. As though, O my Soul! that might not be a word againſt thee, which is not a word to thee. *Melancthon* reports that he heard ſome preach, taking their Texts out of *Ariſtotle*'s Ethicks: and we have lived to ſee days, in which men take Texts, and diſcourſes, and all out of the fancies of their own brains; eſteeming themſelves by ſo much the more excellent and Divine Preachers, by how much the more immethodically and rambling they are: Beſides others who from the Holy Goſpel, read only Lectures of Morality, yea and would perſwade the World there is nothing in *ſanctifying Grace* beyond this. Some have ſtarted up of late daies, who firſt have diſcharged *Solomon*'s works from the ſaid Canon, under pretence of over-zeal againſt his *Apoſtaſies* to Adulteries and Idolatries; and at length are not farr from caſting off the whole Canon, as being but a diſpenſation fit only for thoſe times, and not comporting with our high attainments. The *tertium Evangelium* ſo long ſince but talkt off in *Germany* is now currant in *England* and *Ireland*, and they branded as Sons of reaſon only (as ſo of ruine) who ſubject not all to theſe Dictates. But O my Soul! that is a ſafe word, believe not every Spirit, but try the Spirits. Now if ever, falſe ones are abounding in theſe parts of the World. So much the more need is there of heedfulneſs and care. That is good advice of the Apoſtle, *Rom.* 12. 13. μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν and that too 1 *Cor.* 4. 6. μὴ ὑπὲρ ὃ γέγραπται φρονεῖν, not be wiſe upon what is written.

Are

For the unprofitable hearer and reader of the Scriptures.

Are the Scriptures of truth ſuch refreſhing and ſtrengthening paſtures? how little have they been ſuch to me? have I not continued poor and lean under all the means of growth and fattening which I have enjoyed? what cauſe have I to cry out, my leanneſs my leanneſs? , *Iſa.* 24. 16. yea, may I not ſay in reference to my Soul, what *Job* ſpake of his body? *chap.* 16. 8. my leanneſs riſing up in me, beareth witneſs to my face, teſtifieth againſt me my rottenneſs, that I am not ſound within, becauſe of the non-improvement of the means of thriving afforded me. How can I read or hear that ſtory of *Pharaoh*'s dream: *Gen.* 41. 2, 3, 4. with *verſ.* 21. and not to be confounded in my ſelf? The lean as well as fat kine came up out of the River, *viz.* *Nile*, which cauſeth the fruitfulneſs of *Egypt*, and they devoured the fat, and yet were ſtill ill favoured, a fit *Hieroglyphick* of my ſad ſtate; others are fat, and grown in knowledge, and in obedience by the ſame means, which to me are of none advantage nor profit at all: yea, when I have devoured all, I continue in my former ſtate, ill favoured ſtill. It muſt ſure be ſome more than ordinary diſtemper interpoſing that muſt hinder my growth and profit thus. To hear the word and not grow thereby, is a ſad ſign how little appetite I have to it: to receive ſhowers from Heaven in the Doctrines of the Goſpel, and yet to bring forth nought but Briars and Thorns; ſhews me neer unto curſing. O my Soul, awake out of this dead ſleep, away with this ſpiritual ſloth, labour to have purged out theſe obſtructions, that hinder thy profiting, leſt that be to thee the ſavour of death, which to others is of peace and life.

What

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What

For the humble profiting hearer.

What cauſe of joy have I, can I but clear up my Relation to the Lord? If the Lord be my Shepherd I ſhall not want: he will provide paſtures of budding graſs for me. The Sheep care not for his leas, troubles not himſelf where he ſhall get it, that is the Shepherds care; let me but ſecure and continue my Relation, and mercy ſhall follow me all my days. Chriſt's Sheep ſhall lack no good thing, they ſhall go in and out, and find paſture. He that reckons me among his gains, will ſee to it, that I have what may keep me up, that I may be more uſeful and ſerviceable to him. Only, O my Soul, take this hint with thee, thou muſt lie down in thoſe paſtures. What do the Sheep when they lie down? they chew the cud, and thereby turn all they eat into nouriſhment: ſo muſt thou do on the word heard or read, ruminate on it, this will turn it into nouriſhment to thee. And if thy delight be in the Law of thy Lord, Thou wilt meditate in it day and night.

CHAP. IV.

From Sun and ſtorms the Shepherd *ſaves his Sheep,*
In perſecution's ſtorms Chriſt doth his keep.

Obſervation.

THE Expreſſion of making to lye down in green paſtures ſpeaks ſomething more than bare feeding, yea than feeding liberally and to the full. 'Tis an expreſſion ſuited to thoſe Eaſtern hotter Countries, where the Sun having great power, the Sheep were apt to be annoied with the fervency of the heat thereof, eſpecially

eſpecially about the middle of the day, wherefore one great piece of the Shepherds care was to provide, at that time of the day, ſome ſuitable ſhelter there againſt, and to drive together, and cauſe their Flocks to reſt in ſome ſhady place which might allay that heat of the Sun. (g) Unto which is an alluſion, *Ezek.* 34. 14, 15. and plainly, *Cant.* 1. 7. we in theſe our Northern Countries find how the Sheep in the heat of the day will lie panting, ſeeking to cool themſelves in paths, *&c.* and hiding themſelves from the ſcorching heat under Banks, Hedges and Buſhes. But the Shelter in our cold countries are moſtly from the ſtorms and winds, the driving of the Snow, and beating of the Rain, againſt which the ſhelter of a good Hedge, or the lee of a riſing hill; we find of what ſingular uſe it is, under which the poor Cattle will creep, and there preſerve themſelves from the fury of the weather.

Application.

Now of what are theſe ſcorching blaſts and beating ſtorms ſignificative in reference to our purpoſe, but the rage of perſecution which the wrath of men is apt to raiſe againſt, to deſtroy, if it were poſſible, the poor ones of God? For the heat of the Sun-ſhine, ye have Chriſt's interpretation, *Mat.* 13. 6, with 21. and for the ſtorms of wind and weather, the Scriptures, eſpecially the Prophets, are full; ſee *Iſa.* 29. 6. *Amos.* 1. 14. hence toſſed with Tempeſts, for much afflicted and perſecuted, *Iſa.* 54. 11. from or in theſe doth Chriſt preſerve his Flock. Sometimes he keeps them from perſecution. When the rage of men hath even

(g) *Solent paſtores in calidis iſtis locis, meridie, juxta fontes, rivos, aut dumeta ſuas oves continere in umbrâ, donec ſol deferveſcat.* Menoch.

ſwallowed them up, in their imaginations, when it flows down upon them like a torrent, threatning to carry all before it, God by ſome Providence or other, diverts the Enemie, and ſo creats peace for his. Thus when *David* and his men were compaſſed round about by *Saul*, and were even as devoured in their apprehenſions, the *Philiſtines* invade the Land, which diverts *Saul* from his purſuit, 1 *Sam.* 23. 26, 27, 28. The *Vul. Lat.* reads *verſ.* 26. fully to our ſenſe, (*h*) *David* deſpaired that he could eſcape from the face of *Saul*; therefore *Saul* and his men in the form of a Crown compaſſed *David* and his men; that they might take them. And that is a good note of *Grotius* on it, (*i*) many a time a forreign Enemy gives ſome reſpit to civil broils. Hence that place where *David* was delivered, had its name, *Sela Hammahlekoth*, ſo called, it's probable, by David to perpetuate the memory of that ſeaſonable deliverance, an Act not ſo much of *Saul*'s pity, as of Gods (*k*) Providence. This was *Deus ex Machinâ*, God appearing ſeaſonably. Where humane help failed, Divine came in, unto which may be applied, *Pſal.* 57. 3. which *Pſalm*, it's thought, he penned in *Engedi*, whither he fled from this place. Thus alſo God diverted *Senacherib*, or *Rabſhakeh*, his General, from the ſiege of *Jeruſalem*, by a report of *Tirhakah* King of *Ethiopia* coming out to fight againſt him, 2 *King.* 19. 7, 8, 9. *Regnum Aſſyriorum invadit*, ſaith *Sulpitius*, he invaded the *Aſſyrian* Kingdom, or he went to fight againſt *Senacherib* ly-

(h) *Porro* David *deſperabat ſe poſſe evadere a facie* Saul: *itaq;* Saul *& viri ejus in modum corona cingebant* David *& viros ejus ut caperent eos.* (i) *Ita ſæpe hoſtis externus malis civilibus adfert ſpiramenti aliquid. Exempla apud Livium multa.* (k) *Quod ibidem Dominus, quaſi miraculo* Saulem *a* Davide *diviſſet & abſtraxiſſet,* &c.

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ing againſt *Libnah*, or againſt *Rabſhakeh* beſieging *Jeruſalem*, as *Druſius*. Thus he diverted *Julian* from his purpoſed perſecution, by the *Parthian* warr, and *Charles* the Emperour the 5. of *Germany* from perſecuting the Proteſtants by the *Turks* breaking into *Hungary*. This *Charles* the fifth ſet at Liberty his Priſoner *Francis King* of *France*, upon this condition (among others) that they ſhould joyn their Forces, and do their utmoſt to ſuppreſs and root out the *Lutheran* Hereſie (as they called it) out of both their Dominions; but ſoon after they fell at variance again between themſelves, (the *Pope* blowing the Bellows) whereby the Church had her Halcyon days, (*l*) *James* the Fifth King of *Scotland*, by the inſtigation of the Biſhops was a great Perſecutor of the Truth, which then brake forth in that Kingdom, giving Commiſſion to Sir *James Hamilton*, his Treaſurer, to convene all perſons ſuſpected of Hereſie, and to inflict the puniſhment which after Tryal they ſhould be found to deſerve: but this laſted not long, for Sir *James Hamilton* was accuſed of a practice againſt the King's Life, for which he was ſhortly after executed, and the King by warrs with *England*, together with ſome night viſions which he had, was withdrawn from thoſe Extremities which the Clergy had put him upon.

Sometimes he even tires the Enemie with his own cruelty, and ſeeing his unſuccesfulneſs cauſeth him to lay down his rage in a pet. Alas, how many even weary themſelves in theſe evil courſes, in the greatneſs of their way, great pains they take to ſmall purpoſe, and then ſit down in diſcontent Thus *Diocleſian* the Emperour, Author, of the Tenth perſecution, went both ſubtilly and cruelly to work, to root out Chriſtianity;

(l) Scult. Annal.

uſing all politick waies to make the Chriſtians in his army renounce their Faith: then by Proclamation commanded their Churches to be beaten down, their Bibles to be burnt or torn in pieces: that all Chriſtians that bare office, ſhould be depoſed: that bondmen that would forſake their profeſſion ſhould be made free: But when after all his ſubtility and cruelty, he ſaw that the number of Chriſtians ſtill increaſed, he gave up the Empire. Some alſo report ſome ſuch thing to have influenced *Charles* the fifth in laying down his greatneſs, reſigning the Empire to his Brother, and Kingdoms to his Son. Eccleſiaſtical Hiſtory will furniſh with ſundry inſtances of thoſe that have even tired themſelves with their cruelties to the poor ones of God.

Sometimes he wonderfully ſupports and carries his through the cruel torments of Perſecutors, as if they felt nothing of pain or trouble. Mr. *Saunders* Martyr, told a perſon that lay in the ſame bed with him in Priſon: That in the time of his Examination before *Stephen Gardner*, he was wonderfully comforted, not only in Spirit, but even in body, receiving a certain taſte of the holy communion of Saints, whilſt a moſt pleaſant refreſhing did iſſue from every part and member of the Body to the ſeat of the heart, and from thence did flow to and fro unto all the parts again. Yea *Lawrence* a *Deacon* of the Church, was firſt ſcourged, then buffeted, pinched with fiery Tongs, and at laſt caſt on a Grate of Iron red hot, upon which when he had been long preſſed down with Fire-Forks, in the mighty Spirit of God, he ſpake thus to the Tyrant,

This ſide is now roaſted enough,
Turn up O Tyrant *great:*
Eſſay whether roaſted or raw
Thou think'ſt the better meat.

Thomas

Thomas Tomkins had his hand by *Bonner* held directly over the flame of a wax Taper, till the Veins ſhrunk, and the Sinews burſt, and the water out of them ſpurted into *Harpsfields* Face, as he ſtood by; yet *Tomkins* affirmed afterward to ſome Friends, that during this cruel burning his Spirit was ſo rapt, that he felt no pain. The like did *Edmund Tyrell* to a Daughter of Father *Munts*, holding the Candle croſs-wiſe under the back of her hand, continuing it ſo long, till her Sinews crackt aſunder, he ſtill ſaying, why Whore, wilt thou not cry? The ſaid Maid told a Friend, that at firſt ſhe felt ſome pain, but afterward little or nothing at all. *James Bainham* at the ſtake, in the midſt of the burning Fire, his Legs and Arms being half conſumed, ſaid, Ye look for miracles, lo, here ye may ſee one; for in this Fire I feel no more pain, than if I were in a bed of down, and it is to me as a bed of Roſes. *Henry Voes*, and *John Eſch*, when they came to be burnt for the Truth of the Goſpel, joyfully embraced the ſtake, continuing ſinging Pſalms, and when the Fire was kindled at their feet, one of them ſaid, Methinks you do ſtrew Roſes under my feet.

Sometimes propagating the Truth by the ſufferings of the Profeſſors of it. Blood is found the moſt enriching dreſſing for the truth of God, the Blood of the Martyr the ſeed of the Church. Perſecution at *Jeruſalem*, and taking off *Stephen*, ſpread the Diſciples abroad preaching the Goſpel. *Act.* 8. 1. *Dorotheus* reporteth, that when *Stephen* was ſtoned, there were 2000 other believers put to death the ſame day. And our Martyrologiſt acquaints us, that after Mr. *Rogers* had broke the Ice under Q. *Mary*, there ſuffered in like ſort, one Arch-Biſhop, 4 Biſhops, 21 Divines, 8 Gentlemen, 84 Artificers, 100 Husbandmen, Servants and Labourers, 26 Wives, 20 Widows, 9 Virgins, 2 Boys,

2 Boys, and two Infants, in all 277; ſome ſay a great many more. Yea though Truth be ſuppreſt in one place, it breaks out in another, to the Churches great advantage: which, like the Sea, what ground it loſeth in one part, it getteth in another. Thus at *Melda* in *France*, (Ten Miles from *Paris*) the Biſhop thereof deſirous of a Reformation, put away the Monks, and called in the help of divers Godly Miniſters; but he being perſecuted by the *Sorboniſts*, ſoon fell off from the profeſſion of the Truth: and thoſe good Miniſters (*Faber*, *Farrel*, *Ruffus* and others) were driven into divers other places of *France*, where they planted ſeveral Churches, the deſtruction of one being the edification of many. *Trucidabantur & multiplicabantur.* Aug. *Plures efficimur quoties metimur.* Tertul. *Eccleſia totum mundum ſanguine & oratione convertit. Luth.* So true is that promiſe of the Churches Lord and Husband, and fulfilled to her, *Mat.* 16. 18. *The Gates &c.* that is, the power and policy, the craft and cruelty of *Satan* and his Inſtruments ſhall not prevail to her utter ruine: if they lop the branches in one place, they ſhall break forth in another.

Laſtly, by all God both purgeth out the Corruptions, and exerciſeth the Graces of his People. *Iſa.* 27. 9. by this, *i. e.* by their being carried Captive to *Babylon.* As one Poyſon is antidotary to another, ſo is affliction to ſin. Croſſes are Leeches to ſuck the noxious blood, flails to threſh off their husks, *&c.* and they are files too, to brighten their Graces. When there was a conſultation held at *Rome*, whether *Carthage* ſhould be demoliſhed or no, *Scipio* perſwaded the *Senatours* to let it ſtand, leſt the People of *Rome* ſhould want an occaſion or object whereon to exerciſe their valour. So God could ſoon deſtroy all the perſecuting enemies of his Church: But he rather ſuffers them to live, that they

they may be for the Exerciſe of his Peoples Wiſdom, Faith, Zeal, Conſtancy, Courage, Patience, and the whole panoply of Grace in them. The Chriſtians had enjoyed much reſt and peace for many years, after the Perſecution of *Aurelianus*, with which reſt and tranquillity the Diſcipline of the Church came to be corrupted, and fervent Devotion began to wax cold, much envy and contention riſing up between the Biſhops and Paſtors; for which cauſe God did juſtly ſuffer the Perſecution under *Diocleſian*, in which the patience and conſtancy of the perſecuted was wonderful. In the dayes of King *Edward* the 6th. the Biſhops, *Ridley* and *Hooper*, could not agree about ſome ſmall matters of forms, *&c.* but when in Q. *Mary*'s daies, they were clapt up together, they could better accord. Chriſtians loſe nothing by their perſecutions, but their corruptions. *David* found it good for him, that he had been afflicted, to bring him in from his ſtray-going, that he might keep more cloſely to, and walk more cloſely with, his God. The Church hath found her bitter Aloes uſeful to purge her. Chriſt being a ſign ſpoken againſt, diſcovers the thoughts of many hearts, *Luk.* 2. 35. as they are alſo now in theſe diſcriminating ſhedding times. Affliction tryeth men, who are Crocodiles, Spunges, Camelions, *&c.* Before theſe daies came (ſaid Mr. *Bradford*, Martyr) how many thought of themſelves that they had been in Gods boſom, and ſo were taken, and would be taken, in the World? But now we ſee whoſe they are: *for to whom we obey, his Servants*, &c. In the Palatinate upon the return of Popiſh cruelty, ſcarce one in twenty ſtood out, but fell to Popery, as faſt as leaves fall in *Autumn*. Theſe daies alſo have diſcovered the falſneſs of ſome men's hearts: the Gold is no leſſer by parting with its droſs, nor the body by being cured of Wens, Tetters, *&c* nor Chriſt's

Churches to have their rotten boughs, fall off.

Reflections.

For the Perſecutor If any ſhall read or hear theſe lines whoſe heart riſeth againſt the waies, truths, or People of God; methinks he may beſpeak himſelf in ſome ſuch Language as this: And what get I by all this rage and fury againſt theſe poor ones? Why beat I my head in diviſing, and weary my ſelf in executing violence againſt them? Alas! all is but a vain thing; for a ſtorm to beat againſt a Flock that hath excellent ſhelter, to what purpoſe? They are dearly beloved of God, as *Daniel*; highly favoured in Heaven, as *Mary*; darlings to the Almighty, as *David*; fair to God, as *Moſes*, Gods firſt-born, his Heirs, Co-heirs with Chriſt; and were it the part of a wiſe man to fall out with the Kings Favourite? To lowre upon his Son and Heirs, to deface his picture, to tread on his Jewels, to ſpit upon his Royal robe, or imperial Diadem? How was *Cain* Schooled, but for ſcowling on *Abel*? And *Laban* threatned but for following *Jacob*? And *Abimelech* plagued but for an unwilling abuſe to *Abraham*? How was *Balaam* ſlain by the Lord, for but wiſhing evil to his *Iſrael*? *Goliah* for but defying his Hoſt? *Nabal* for reviling his *David*, *&c.* Conſider O my Soul! (hath not truth it ſelf ſaid it?) *Iſa.* 54. 17. Every ſuch Weapon ſhall be as the Poets feign of *Ajax*'s Sword, which ſo long as he uſed againſt men, his Enemies, ſerved for help and defence: but after he began to abuſe it to the hurt of hurtleſs Creatures, it turned into his own bowels: *The Tongue that riſeth up againſt thee, will I condemn*; God by his judgments hath extorted confeſſions of his Saints innocency, and condemnation of their

own

own wickedneſs, from the Mouths even of Enemies. *Ralph Lardin*, the betrayer of *George Eagles*, was himſelf arraigned and hanged: as he ſtood at the Barr, he ſaid publickly, This is juſtly fallen upon me, for betraying the blood of that good and juſt man *George Eagles*, who through my means was condemned, and I ſold his Life for a little money. One of the Sheriffs men at *Bury*, when *Ja. Abbes* was burned, bad the People not to hearken to *Abbes*, for he was a Madman, and out of his wits: Aſſoon as the Fire was kindled, to the Martyr, that wretch in all the Peoples ſight fell diſtracted, and in a furious manner pulling off his clothes, he cried out, *Ja. Abbes* was the true Servant of God, and is ſaved, but I am damned; and thus he continued till he died. Not to mention, or but to mention the righteous judgment of God on *Arundel* Archbiſhop of *Canterbury*, who had ſilenced many faithful Miniſters of Chriſt, and by God's juſt Judgment had his Tongue ſwoln ſo bigg in his Mouth, that he could neither Eat, Drink, nor Speak for many daies, and ſo died of hunger after he had ſtarved many a poor Chriſtian Soul, and burned the Bodies of many to Aſhes. *Stephen Gardner*'s Tongue alſo hung out of his Mouth, ſwoln and black, with which he had reproached and blaſphemed the Truths and Servants of the living God. Were it not beſt therefore, O my Soul! to conſider how thou doſt not prevail, and to take *Gamaliel*'s counſel? *Act.* 5. 35, 38. *Take heed to your ſelves*, &c. *refrain from theſe men, &c. Be wiſe now therefore, O my Soul! and be inſtructed, learn by the Example of others, to caſt away thine enmity againſt Chriſt and his waies. Kiſs the Son, leſt he be angry, and thou periſh. God is a Sun and a ſhield, a Sun for comfort, and a ſhield for defence.* Chriſt is propheſied of, *as the ſhadow of a great Rock. Iſa.* 32. 2. As he is *piorum rupes*, a Rock of defence

fence and ſhelter to his, ſo he is *reorum ſcopulus*, a Rock of Offence to his Enemies, who ſhall daſh themſelves in pieces againſt him.

For the poor perſecuted ones of God.

Think not ſtrange, O my Soul! of the ſlights, ſcornes, reproaches and indignities, which thou muſt meet with in the purſuit of the Truths of God: 'Tis no more than what hath formerly been experienced by others. *Mat.* 5. 11, 12. Your betters have ſped no better: ſtrange not therefore at it, ſtart not from it. Perſecution hath ever been the Saints portion; 2 *Tim.* 3. 12. How early did Martyrdom come into the World? The firſt man that dyed, dyed for Religion: and although *Cain* be gone to his place, it were to be wiſht he were not ſtill alive in his Sons and Succeſſors, who hate their Brethren, becauſe they are more righteous than themſelves. But what though ſtorms ariſe? What though the ſcorching heat, the hail and rain beat violently? Can the Lord find no ſhelter for his? Is his Arm ſhortned, that he cannot help, or his goodneſs abated, that he will not hear? Will not God avenge his People? doubtleſs he will avenge them ſpeedily, though he bear long. God hath an hiding place for ſome of his poor ones, *Iſa.* 26. 20. He ſhut up *Noah* in the *Ark*, ſecured *Lot* in *Zoar*, hid *Jeremiah* and *Baruch* when ſought for to the ſlaughter, bad *Daniel* go his way and reſt, before thoſe daies of great trouble fore-told, *chap.* 12. 13. *Auguſtine* died a little before *Hippo* was taken, and *Pareus* before *Heidelberg* was ſackt: So died *Luther* before the bloody Warrs of *Germany*: For Mr. *Brightman* a purſuivant was ſent a day or two after he was buried, laid in his Grave, *where the wicked ceaſe from troubling, and where the weary be at reſt.* Thus ſome others, beſides *Lyra*, underſtand the Prophet,

phet, by Chambers to mean their Graves. The burying place is not unfitly called κοιμητήριον, a reſting Room to the Saints, the Grave a Bed, *Iſa.* 57. 2. the Bier that carrieth them to it, *Matteh i. e.* a Pallet. 2 *Sam.* 3. 21. Others by Chambers will have meant the Cloſet of Gods Providence and Protection, *Pſal.* 31. 20. and 143. 9. ſuch as *Pella* was to the Primitive Chriſtians. Or, ſay the wind doth blow on thee, 'twill but blow off thy chaff and thy duſt: if the fire kindle upon thee, 'twill conſume only thy droſs, that when thou comeſt forth, it may be as Gold. Mean while know, that in all thine affliction he is afflicted, and therefore will he ſave thee. Though trouble drive worldly Friends from thee, yet not the Lord: ſee, *Iſa* 34. 2. the gracious preſence of God in the burning Buſh kept it from conſuming, the *Iſraelites* in the red Sea from drowning: this made the fiery furnace a pleaſant Gallery, the Lyon's Den an houſe of defence; the *Leonine* Priſon a delectable Orchard.

CHAP. V.

Shepherds ſeek for their Flocks water that's meet;
Chriſt feeds his Flock with Ordinances ſweet.

Obſervation.

HE *leadeth me beſide the ſtill waters*: leads me gently, and by little and little, accommodating himſelf to my ſtrength, *Iſa.* 40. 11. as a Shepherd is wont to lead out his Sheep to water, *Iſa.* 49. 10. by, or near, or beſide, or unto waters of refreſhment, ſo the Septuagint; the *Hebr.* is, of reſts, *i. e.* pleaſant and flowing

flowing ſlowly, which are without all danger: of ſuch waters Sheep love to drink: not unto rapid Torrents, which by their noiſe frighten, and by their ſwiftneſs endanger the Sheep: Waters of reſt, ſuch, as were wont to be in Guttors and Troughs, in which they watered their Sheep, *Gen.* 24. 20. and 29. 2. and 30. 38. In theſe our Northern Countries we uſe little of this to prepare water for our Sheep; but in thoſe Eaſtern parts of the World they had more ſcarcity of Rain, and need of water; eſpecially the ſoil being for the moſt part ſandy and dry; hence a well of Water was ſuch a choice commodity in thoſe parts, for themſelves, Flocks and Herds to drink out of; ſo that we find a conteſt about ſuch a Well, *Gen.* 21. 25. and 26. 20. Rain alſo was ſeldom in thoſe parts. We *Northern* Nations are ready to ſuſpect the *Southern* parts as a-fire with a feaver: Whilſt *Southern* Countreys may fear leſt our Lands be drowned with a Dropſie; ſuch is the ſuperfluity of Rain and Rivers among us. *Judæa* (beſides Rivers) was uſually watered only with the former and latter rain, which, like trade winds on ſome Seas, came at ſet ſeaſons, at ſeed time, and before Harveſt, the reſt of the year dry: Heaven (as it were) keeping a conſtant ordnary for them, as ingenious Mr. *Fuller*, in his Piſgah-ſight, *&c.* expreſſeth it. Hence was their uſe of watering their Flocks, of which ye read often, *Gen.* 29. *begin. Ex.* 2. 16. *&c.* little though in uſe among us: yet I remember ſome where to have ſeen a Rams-park fenced in, with a ſmall brook of water running by it, for the Rams to drink of. Now the Waters which their Sheep delighted to drink of, were

Firſt, Sweet, freſh and clean Waters: larger Cattle like to drink of ſtanding and puddle water; not ſo Sheep: they are for what is clean and running, though but

but ſlowly. Hence. *Gen.* 29. 2, 3. a (*m*) ſtone was kept on the Well's Mouth, and when the water was drawn, put on again, that their Sheep might drink the more purely and cleanly, as well as plentifully: and that it might run a little, they put it into Gutters, *&c.*

Secondly, not ſwift and fiercely running waters: an Horſe will like to drink where the water is a little ſtickle, not ſo Sheep: Waters of quietneſs, (*n*) that is running ſo ſlowly, that they may ſeem to ſtand ſtill; being a fearful creature, it cares not to come near ſuch waters as run with ſwiftneſs and a noiſe: Hence have ye mention of watering in troughs; *Gen.* 30. 38. Streams with any violent current will endanger to carry away the ſilly Sheep; as ye ſee by your experience yearly in your waſhing, if through neglect of man in a River, a Sheep ſhall get into the ſtream, how eaſily it is carried down, unleſs by care recovered; quiet, pleaſant, and ſilently gliding water they chooſe therefore to water their Sheep at.

Thirdly, it may be called Water of reſt, from the Effect, (*o*) which gives reſt to the Sheep, quenching their thirſt, and ſo refreſhing them.

Laſtly, by mentioning Graſs and Water, Meat and drink, he intends (*p*) liberal and free and bountiful ſuſtentation: not ſparing, and ſhort Commons, but ſuch as is plentiful, and affords abundant ſupplies.

(m) *Cautio neceſſaria erat, ut greges ſalubriùs, puriùs & copioſiùs potarentur: neq; enim erant copioſi latices*, Men. *ex* A lap. (n) *Ita leniter fluentes, ut quieſcere videantur.* Piſcat. (o) *Quæ potantibus ovibus quietem afferunt dum ſitim extinguunt*, Id. p. *commemorat hîc ſuſtentationem liberalem victu ſalubri & jucundo, tum cibo, tum potu.* Id.

Appli-

Application.

(*p*) Theſe things are but repreſentative of things ſpiritual, and ſupply thoughts to us of the full ſupplies which the Lord maketh for his in his Church. The Great Shepherd of his Sheep careth for his, and maketh proviſion for them of water, as well as graſs. Whether by theſe matters we underſtand (as ſome) the Doctrines of the Goſpel, eſpecially the promiſes of Grace and Life, which run in and out in the Scriptures, as ſtreams do in the earth, and theſe are ſweet, and exceedingly refreſhing to poor Souls: theſe indeed (like the waters of *Siloah*) run ſoftly, gently, yet taſt pleaſantly. *Iſa.* 8. 6. So *Claudian* ſpeaks of *Nilus.*

Lene fluit Nilus, *ſed cunctis amnibus extat*
Utilior; *nullas confeſſus murmure vires.*

The Divine Oracles come not with thoſe loud ſounding words, which make a great noiſe in the ear; but with mighty power and unexpreſſible ſweetneſs reach and refreſh the heart. Thus God appears in the ſtill and ſweet words of his promiſes to his peoples ſolace, as to *Elijah* once in the ſtill voice, 1 *King.* 19. 11, 12, 13. But becauſe the Doctrines of the Goſpel, even in the ſweet promiſes of it, were formerly hinted to, as underſtood by the ſweet budding graſs with which Chriſt doth feed his; I would rather here by waters underſtand the ſpecial priviledging and refreſhing ordinances of the Goſpel, *viz.* Baptiſm and the Lord's Supper, which like water, are

(p) *Ad ſpiritualia ſæpiùs refertur hæc Metaphora, atq; ita hîc accipi debet, de Doctrinâ & inſtitutione Dei in Eccleſiâ*, &c. River. *in* Pſal. 23.

Firſt,

Firſt, Cooling, when the Soul is parched with the ſenſe of the wrath of God, and is even dried up as a Potſherd, as *David* ſpeaks *Pſal.* 22. 15. (*q*) my ſtrength *i. e.* my vital or radical moiſture; ſo called, becauſe by it we live: this by grief is wont to be conſumed: A rough skin ſpeaks inward heat and drought, as in feavers. Hence ſome render that Text, the heat of the wrath of God doth parch me, and judge that thirſt of Chriſt to come hence, *John.* 19. 28. The faithful addreſs to, and application or improvement of thoſe bleſſed Inſtitutions, how cooling and allaying the heat is it? Baptiſm is of perpetual uſe to ſave, not only at the inſtant of its adminiſtration, but throughout the whole life, by a faithful reflection upon it, and improvement of it: So the Apoſtle ſaith, Baptiſm doth now ſave us, 1 *Pet.* 3. 21. even long after himſelf and thoſe to whom he wrote, were baptized. The blood of Chriſt, or the Spirit of God, (whichſoever be the Antitype to the water in Baptiſm, the latter probably) doth remove that ſcorching heat of the Lords indignation, and gives the Soul to lift up the head. The Lord's ſupper alſo, how uſeful is it this way? When the Lord ſhall ſeal his love, yea ſhed it abroad in the heart, whereby the wrath of God is removed from the Soul, by that fleſh broken, by that blood ſhed for Sin. Ah how often is Chriſt pleaſed in this Wine-cellar, (*Cant.* 2. 4. *Hebr.* houſe of Wine; *i. e.* either where wine is kept, as ſome, or rather where Wine is drunk, *Ainſw.* wine both quencheth thirſt, and cheers the heart, *Pſal.* 104. 15. and drives away grief, *Pro.* 31. 6, 7.) to caſt the

(q) *Vigor vel viror meus*, i. e. *humor & ſuccus vitalis ſive radicalis*, Mu. *Sic dictus, quia per eum vivimuus*, Vat. *Is autem mœrore exhauriri & abſumi ſolet*, Pro. 17. 22. Mu. *Internos animi æſtus cutis rigens prodit, ut in Febribus*, Riv. *Æſtus iræ Dei torruit me*, Coc.

banner

banner of his love over his poor ones? That which may preſerve them from all ſcorching flames of Divine indignation.

Secondly, cleanſing, purifying. Hence water uſed in Baptiſm, to mind us of our natural pollution, probably in alluſion to the waſhing when come firſt out of the Womb, *Ezek.* 16. 4. hence *Saul* is called upon, *Act.* 22. 16. to waſh away his ſins: not that this gives any encouragement to that Popiſh Hereſie, that Sacraments give grace, *ex opere operato*; but the Holy Ghoſt ratifying thine external Baptiſm by the inward Application of the blood and ſatisfaction of Chriſt, for the purification of thy Soul before God, and for regeneration to newneſs of life; hence is added, calling on the name of the Lord, *i. e.* by means of calling upon God in faith, to obtain from him his effectual cooperation in the ſacrament, *Diod.* in loc. Yea, it is called a waſhing of Regeneration, *Tit.* 3. 5. viz. God uſing the means of Baptiſm, made effectual by the inward operation of the Holy Ghoſt, applying the blood of Chriſt for the expiation of ſin, *&c.* *Id. Luther* reports of a Virgin in the Primitive daies, that was wont to repell all Temptations to Sin, with, I am a Chriſtian, I have been baptized, *&c.* And can Sin live in that Soul which ſeeth the blood of the Lord Jeſus poured out for ſin, and drinks of it in remembrance that Chriſt died to do away ſin, to undoe the work of the Devil? Glad experience teacheth many a poor Chriſtian, that nothing more effectually maketh their hearts riſe againſt Sin, to hate it paſt, to fear and watch againſt it for the future, than to ſee Chriſt crucified before their eyes, and to feed on him, who gave himſelf that he might purifie to himſelf a people, *&c.*

Thirdly, cheering and comforting water in thoſe hot.

hot Countries eſpecially, was very refreſhing; hence that promiſe, *Iſa.* 44. 3. ſo is there Cordial vertue in Chriſts appointments, which revives the hearts of his Children, and that abundantly. Though that falſe Jeſuit did but belie himſelf, yea, and the Holy Ghoſt too, who being ſent over from one of their Colledges beyond Seas, to divide the Chriſtians in *England*, and coming to *New-Caſtle* upon *Tine*, finding the *Anabaptiſtical* party in great repute, joyned in with Mr. *Tilham* of *Hexam*, and when he was dipt by him, coming out of the water, being perceived to ſmile, and being asked why he ſmiled, ſaid he was ſo filled with the joy of the Holy Ghoſt, that he could not forbear; though afterward upon his detection, he acknowledged, he ſmiled only to conſider their folly in crediting his pretended turn to them, accounting that as no ordinance: Though this Villain, I ſay, dealt treacherouſly, yet many a ſincere heart finds much ſweetneſs in a reflect act upon his Baptiſme; conſidering his being thereby ſolemnly given up to the Lord, to be His, as *David*, *Pſal.* 116. 16. *Truly I am thy Servant*, &c. (*r*) and how cheered many a drooping heart hath come from the Lords Table, the comfortable remembrance of many of his Dear Ones, ſpeaks to his glorious praiſe. When God hath awakned them as out of ſleep, how have they ſhouted like a mighty man by reaſon of Wine, *Pſal.* 78. 65. and that love they find warming and cheering their hearts much more than Wine. Theſe Ordinances of Chriſt are, and ſhould be kept,

Firſt, pure and clean; not defiled with the mud and dirt of mens inventions. The poor people under the

(*r*) אֲנִי יְהוָה q. d. *meritiſſimè te amo*, *Benigniſſime Domine*, Gei. *Eſt vox confitentis*, K. & A. E. *in* Mu. *utiq;* Jehova, Vat.

Papacy are forced to drink ſad puddle, fouled with the feet of thoſe filthy Shepherds, who have defiled every thing they come near. Eſpecially ſince the ſecond Angel poured out his Vial on the Sea that Council of *Trent*, and it became as the blood of a dead man, and every living Soul dyed in that Sea, *Rev.* 16. 2. Witneſs that *Heatheniſh* decree of the Council, equalizing, if not preferring the *Apocrypha* to the *Canonical* Scripture, the Vulgar Tranſlation to the Original, Traditions to Holy Scripture, and affirming that the holy Ghoſt himſelf is not to be heard, though he bring never ſo plain Scripture for himſelf, (*s*) unleſs the Church ſo interpret. So before them the Council of *Conſtance* comes in with a *non obſtante*, againſt Chriſts inſtitution, to withhold the Cup from their communicants. (*t*) Our endeavours ſhould be to keep the Stone of Divine Inſtitution upon the Ordinances of Chriſt, that his Sheep may drink this water clean, and not defiled. *Paul* hath taught us, upon any encroachments on the Ordinances of Chriſt to have recourſe to their Inſtitution, 1 *Cor.* 11.

Secondly, not deſpiſed, becauſe not making a great noiſe, or having any pompous ſhow. It is the way of God, to chooſe things that are poor and weak and deſpiſed by men, to effect great things, 1 *Cor.* 1. 27. 28. 'Tis a very unequal return to God, that our eye is evil, becauſe he is good. What is a little water to the body of a Child? What a Morſel of bread, and a draught of Wine? True, and might not men as well ſay, what was the ſounding of Rams-horns to batter a City Walls? Yet ſo they fell down. 'Twas better reaſoning which *Naaman*'s ſervants uſed to him, 2 *Kin.* 5. 10,-15. The ſimplicity of Chriſt is ſtill much miſtaken by the mad

(*s*) *Niſi accedat meretricis purpurantæ effrons interpretatio.* D. Prid. lect. *de* Teſtis. (*t*) *Licet Chriſtus poſt cœnam inſtituerit, & ſuis diſcipulis adminiſtraverit,* &c. Caranza *ſum.* Concil. ſeſs. 13.

World,

World, ever beſides it ſelf in matters of Salvation. People looking upon Gods Ordinances with *Syrian* Eyes, deſpiſe the fooliſhneſs of preaching, the ſimplicity of Sacraments, the ſeeming inefficacy of cenſures, *&c.* But it is the word, the Appointment of the Almighty which putteth efficacy in thoſe means, which of themſelves are both impotent and improbable.

Thirdly, Eſteemed full and enough to refreſh and keep up the Soul: they need not any additions from the inventions of men. As the Scriptures of truth are able throughly to furniſh the man of God, *i. e.* the Preacher, unto every good work, that he need not go down to the *Philiſtines* for Sword or Spear: ſo Chriſts Ordinances are fully enough for Chriſtian, or ſociety.

Reflections.

How haſt thou, O my Soul! looked with a ſlighting eye on the Inſtitutions of Chriſt, as only fit for Babes, and beneath one of thy growth? Alas! that we are caſt upon daies, wherein men pretend not only to be wiſer than *Paul* (of whom the *Romaniſts* have long time ſpoken very ſlightingly) but even than Jeſus Chriſt himſelf, the Wiſdom of the Father; He that was faithful in all his houſe, as was *Moſes*, after his Reſurrection, before his Aſcenſion, (*u*) ſpeaking to his Diſciples of the things of his Kingdom, *Act.* 1. 3. Yet theſe things are now low and mean, fit only for that diſpenſation of the Apoſtles, *For the deſpiſer of Goſpel ordinances.*

(u) Λέγων τὰ περὶ τῆς βασιλείας τῦ Θεῦ: Helleniſmi *ea vis eſſe videtur, ut intelligamus Chriſtum Diſcipulis ſuis univerſam Doctrinam Evangelicam copioſè ac lucutenter expoſuiſſe*, Bez.

and too carnal for theſe pretended ſpiritual ones. But who hath given thee knowledge above the Head and King of his Church? Who hath given thee Commiſſion to abrogate his Inſtitutions, and arrogate to thy ſelf to appoint Laws in his houſe? Wouldſt thou take it well that any one ſhould thruſt himſelf into thine houſe, and take to himſelf ſuch authority? (x) *Vain man would be wiſe*, *Job.* 11. 12. would be wiſer than God, and preſcribe to him. It is a good Note of *Peter Martyr*'s on, 2 *King.* 5. 11. *I thought, He will ſurely come out to me*; (y) the perverſeneſs, ſaith he, of man's nature is here obſervable, that had rather have the gifts of God in difficult waies of his own ſeeking, than in more eaſie ones of Gods appointment. But thou wilt one day know, O my Soul, to thy ſorrow, that the fooliſhneſs of God is wiſer than man, 1 *Cor.* 1. 25. The Eagle and the Lyon were not offered in ſacrifice, as were the Dove and the Lamb. Gods Inſtitutions will be found to have power, becauſe they are his Inſtitutions.

For the unprofitable receiver of Ordidinances.

Hath Chriſt lead me theſe many years by theſe ſtill, ſweet, and pleaſant waters, and yet am I parched, parched ſtill? Have no growth, no peace, no ſtrength for God, but ſtill a Babe in knowledge and underſtanding! Alas, O my Soul! is it wont to be thus with Chriſts Sheep? ſhall I hereupon caſt off Ordinances (as the manner of ſome is) and ſay God is departed from them, becauſe I have thriven no more, have found no more good in and by them? Is not the fault in my ſoul rather than in the inſtitutions of Chriſt? See

(x) אִישׁ נָבוּב *vir vacuus, velinanis, mente* ſc. *& judicio. expers omnis cognitionis.* (y) *Nota humani ingenii perverſitatem, quæ dona Dei malit aſſequi viis difficilibus a ſe ex cogitatis, quam facilioribus a Deo deſcriptis.*

Heb.

Heb. 4. 2. Ill humours, obſtructions within, hinders my getting good, ſhall I impute this to what was deſigned for good unto me? Were it not wiſdom rather to remove hinderances, that ſo my profiting might appear unto all? Saints of old found good in Chriſts Ordinances, and were Men and Women Saints as of old, they would ſtill experience the profit in and by them. Chriſt's meat is for Chriſt's Friends, his Drink for his beloved, *Cant.* 5. 1. what wonder then if ſuch as throng in among his without a Wedding Garment, be caſt out ſpeechleſs? *Mat.* 22. 12. (z)

For the humble waiting Soul.

Wait thou, O my Soul! and be not weary of waiting upon God in his waies. Remember and do the charge of *David* to *Solomon* his Son, 1 *Kin.* 2. 3. *So ſhalt thou be bleſſed.* *Pro.* 8. 32. What though this ſect be every where ſpoken againſt? What though Chriſts Miniſters that are chiefly ſet up by him to beat down the Kingdom of Satan, be the *Butt* of the malice of Devils and men? And the Ordinances of Chriſt, which have no Grandeur in them, nor outſide Glory to take men, be the ſlight of men? Yet after that way that theſe men call Sect, Hereſie, worſhip thou, O my Soul! the God of thy Fathers. Keep cloſe to Ordinances, uſe them conſcientiouſly, not only cuſtomarily; and faithfully, not ſlightly, and thou ſhalt experience them the conveyances of great things: Golden pipes to convey the Golden Oyl of Grace from Chriſt to thy Soul. *Tell me therefore, O thou whom my ſoul loveth, where thou feedeſt, where thou makeſt thy Flock*

(z) *Chriſtus hoc in loco & ſponſus eſt, & cibus, & veſtis, &c.* Gomar.

to reſt at noon! for why ſhould I be as one that turneth aſide by the (a) *Flocks of thy companions?* i. e. *the Company of thoſe that falſly boaſt themſelves the Companions of Chriſt; falſe Teachers, falſe Worſhippers.*

(a) *Greges ſociorum tuorum*] *Ad eorum cœtus qui ſe falſo ſocios Chriſti venditant*, Men. *Ad falſos Doctores, qui ſe jactant ſocios tuos*, Piſc. *innuit Eccleſia ſe non poſſe, niſi Chriſti beneficio ſedem ſuam indicantis, periculum effugere falſorum fratrum & cultuum*, Men.

CHAP. VI.

To lead or drive the Shepherd's *Cuſtom is, Chriſt leads the van, brings up the rere of His.*

Obſervation.

HE leadeth me in Paths of Righteouſneſs. Shepherds, (*b*) eſpecially in that Countrey, were wont to go before the Flock, and lead them. *Pſal.* 80. 1. that leadeſt *Joſeph* like a Flock: ſee too *Gen.* 33. 14. *Iſa.* 40. 11. The *Hebrew* uſes three words to expreſs this one thing by, though of neer writing and ſound, and ſo of ſenſe too, *viz.* נהג, נהל, and נחה which all have a ſenſe of leaſurely and ſoft leading, as the Father his tender Child. Unto which *Moſes* alludes, *Num.* 27. 17. *Which may lead them out, which may bring them in*, A metaphor from Shepherds leading out their Flocks, who go in and out before them, and ſo feed and govern them. And this is plainly cal-

(b) *Loquitur hic Chriſtus ſecundum morem Judææ, in quâ regione paſtores oves præcedere ſolebant.* * *Placidè & ſenſim educere & reducere ſicut paſtor gregem, & pater filium ſuum.* Moller. *in* Pſal. 67. 5.

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led a going before the Flock. *Jo.* 10. 4. The reaſon and uſe of this going before the Flock was to direct them in paths in which they ſhould walk: Poor ſilly Sheep cannot chooſe the way that is beſt for themſelves, hence the Shepherds going before them to direct them the path. *Leadeth me*; ignorant of the way, as heretotofore *Iſrael*, *Ex.* 13. 21. *and wandring too*, *Iſa.* 57. 17, 18. *in plain and right paths*, *not mountainous*, *apt to tire the poor Sheep*; in a clear way, free from offences, not through rough, ragged, and cragged places, full of thorns and briars, in which the Sheep is apt to be entangled, but in ſmooth and plain waies are they wont to lead their Flocks; hence called מעגלים, which properly ſignifies paths beaten with Waggon-wheels, but uſed generally for all ſtraight, direct and beaten waies. This therefore is from love, to chooſe the way that may be to them moſt pleaſant and profitable. And though this be not ſo much in uſe among us, to walk before our Sheep, yet I conceive a cuſtom among us to allude hither, the under Shepherd ye uſually call a *Follower*, which implies that the chief Shepherd ſhould be a *Leader*.

Yet neither was leading their Flocks ſo much their practice, that we find nothing elſe concerning them, yea, we read expreſly that they followed them, 2 *Sam.* 7. 8. *Pſal.* 78. 71. The Shepherd muſt follow the ſteps of his Flock ſlowly, not preſſing them, nor over-driving, to which *Jacob* hath reference, *Gen.* 33. 13, 14. a good Shepherd ever hath an eye to the weak ones, and ſo regards all in his Flock, as he over-drives not any: and this ſpeaks care and cuſtody; that none be left to lagg behind, expoſed to hazards and dangers.

Application.

Jeſus Chriſt is the Great and good Shepherd in this regard alſo, he both leadeth and bringeth up his. Firſt, He leadeth them, goeth before them, to direct and guide them in paths in which they ſhould go. In paths of righteouſneſs, ſaith the *Pſalmiſt*, *i. e.* plain, ſmooth, eaſie paths, or Sheep-tracks, wherein I may walk unweariably, unblameably without ceſſation, or ceſpitation. The waies of ſin are craggy, crooked, full of errour and terrour, leading to thoſe precipices that tend to deſtruction; from ſuch ſtand off, ſaith Chriſt to his Sheep, who all are rational, and will be ruled by him, *Jo.* 10. *He goeth before his in every good way.* It is ſtoried of *Cæſar*, that he was not wont to ſay to his Souldiers *ite*, but *venite*, Chriſt calls his unto thoſe paths in which himſelf hath walked, doth walk. In practice of holineſs he goeth before his, is an example and a pattern to them. Thus he became ſubject to his Parents, *Luk.* 2. 51. being an example of family ſubjection, and it's very probable of induſtry and painstaking too in *Joſeph*'s calling, *Mar.* 6. 3. neither *Adam*, the Son of God by creation, even in innocency, was to lead an idle and unprofitable Life, but was to keep the Garden and to dreſs it; Nor Jeſus the Son of God by eternal generation, walk up and down unprofitably, but untill the Age of 30. when acording to the cuſtom of that People, he was to enter upon his publick Miniſtry, he lived and wrought with his reputed Father. Thus his whole imploiment whilſt here among men, was to do good, *Act.* 10. 38. ſo that even malice it ſelf, when challenged, could urge nothing unrighteous or irregular againſt him. *Jo.* 8. 46. *Which of you convinceth me of ſin?* q. d. have ye any thing againſt my Life, that

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ye thus ſtiffly refuſe to receive my Doctrine? Of Chriſts Life it may be moſt truly ſaid what *Chryſoſtome* ſpeaks of Miniſters in general, *His Soul and Life was purer than the Sun-beams.* Hence *Paul* preſſing to Love and Holineſs, perſwades to be followers of Jeſus Chriſt, *Epheſ.* 5. 1, 2. In way of worſhip alſo he became obedient to his Fathers Inſtitutions, and a pattern to all his; Although he had no ſin, and ſo needed no circumciſion, yet was he ſubject unto it, *Luk.* 2. 21. *yea and to purification too, according to the Law:* For ſo moſt *Greeks Copies, Origen, Syr.* & *Ethiop.* in *Bibl. Polygl.* read verſ. 22. τὸ καθαρισμὸς αὐτῶν, of their purification, not only of her purification, we read. For ſeeing the touch of an unclean unclean Perſon rendred another unclean, as long as the Mother was unclean, the Child muſt be accounted ſo too, which lay in her boſom, and ſuckt her Milk. And *Levit.* 12. 6. it appears that the time of purification had reſpect to the Infant, and was ſhorter or longer, as the child was either Male or Female. Our Saviour therefore being made under the Law, and ſubject to it, was until the fortieth day eſteemed unclean, until a Sacrifice offered. Wonderful condeſcention! ſo his obſervation of the Feaſt of the Paſſover, *&c.* is mentioned plainly: Thus to the *Jews.* Us Chriſtians alſo he lead in the way in which he would have us attend upon him. 'Tis not unobſervable that at 12 years of Age we find him among the Doctors, hearing them, and asking them queſtions, *Luk.* 2. 46. to teach his to wait at Wiſdoms poſts, and not to forſake the aſſembling of themſelves together, to attend and to learn of the Divine Oracles. He went before them alſo in ſuſception of water-baptiſm, *Mat.* 3. 13, 15. He was circumciſed and baptized, both which had reſpect unto ſin, though abſolutely free from all ſin in his own perſon; and that becauſe he was free from no obedience unto any command

mand of God. He was to obſerve all Ordinances and inſtitutions of worſhip: not for any need he had, in his own perſon, of the eſpecial ends and ſignifications of ſome of them: yet as he was our Sponſor, ſurety and Mediator, ſtanding in our ſtead in all that he ſo did, he was to yield obedience unto them, that ſo he might fulfill all righteouſneſs, *i. e.* do all things that were ſuitable to his perſon, to his office. And the other great Ordinance of the Goſpel, as he inſtituted, ſo he adminiſtred it, as a token and pledge of his greateſt affection to them, as being ſollicitous about the conſolation of his Diſciples, even in the very night in which he was betrayed. In Ordinances of inſtituted worſhip he went before them. He did ſo alſo, as in doing, ſo in ſuffering his Father's will, being active in all his paſſions, as well as paſſive in all his actions of the Mediatorſhip. He ſuffered alſo, and that as a pattern to his, 1 *Pet.* 2. 21. ὑπογραμμὸν, the word is a Metaphor taken from Scriveners or Painters, and ſignifies properly a copy or pattern, to be taken out and imitated. * Chriſt on the Croſs is a Doctor in the chair, where he reads unto us all a Lecture of patience; wherefore he is ſo propounded by the Apoſtle to the Chriſtian *Hebrews*, as an encouragement and a provocation, *Heb.* 12. 1, 2.

Laſtly, He is gone before them into Glory, *Heb.* 6 .20. (c) *Whether the fore-runner is for us entred.* The word ſignifies ſuch an one as we are wont to ſend before us, to prepare ſomething: what that is, he told his Diſciples, and in them thoſe that ſhould believe in

* *Crux pendentis Cathedra docentis.* (c) ὅπου πρόδρομος ὑπὲρ ἡμῶν εἰσῆλθεν.

his

his name, *Jo.* 14. 1, 2, 3. he hath entred the moſt holy in their names, and taken poſſeſſion of Glory; that he may receive his into it. Hence they are ſaid to be *raiſed together with Chriſt, and made ſit together with him in heavenly places*, Epheſ. 2. 6. *So that he that hath the Son, hath Life*, 1 *Jo.* 5. 12. he will not leave till he hath brought all his to the fruition of his glory. *For he is the way, the truth and the life. Jo.* 14. 6. the way, wherein, the truth, whereby, and the Life, whereunto, his walk, or the only true way leading unto life; the way without errour, the truth without falſhood, and the Life without Death. (*d*) The way by example, the truth by promiſe, the life by reward, as *Bernard* well. So that holy hearts may with him breath out, *we will follow* (*e*) *thee, O Lord, by thee, unto thee: thee, becauſe thou art the truth; by thee, becauſe thou art the way; unto thee, becauſe thou art the Life.* Thus will he come, and take all his to himſelf, that where he is, they may be alſo, and may ſee, *i. e.* partake of his glory; for he looks on himſelf as not compleat, until his be all brought to him: whence his Church is called his fulneſs, *Epheſ.* 1. 23. (*f*) not only becauſe filled by him, the fulneſs which the body hath being from him; but alſo actively, conſidering Chriſt not perſonally, but myſtically, as an head, and having the Church for his body: He having voluntarily ſubjected himſelf to be our head, accounts not himſelf compleat without his members; in which reſpect be-

(d) *Via in exemplo, veritas in promiſſo, vita in præmio*, Bern. (e) *Sequemur, Domine, te, per te, ad te: Te, quia veritas; per te, quia, via; ad te, quia vita.* Id. (f) *Is eſt Chriſti in Eccleſiam amor, ut quùm omnia omnibus ad plenum præſtet, tamen ſeſe veluti mancum & membris mutilum caput exiſtimet niſi Eccleſiam habeat ſibi inſtar corporis adjunctam*, Bez. *in loc.*

lievers

lievers have the honour of making Chriſt perfect, as the members do the body

Chriſt not only leads his Sheep by way of Example, and going before them; but he followeth them alſo, brings up their rereward, *Iſa.* 52. 12. he ſhall not leave you ſtragling, and ſo expoſed to danger, but he ſhall drive you up together, and carry you as a compact and well marching army; yea the glory of the Lord is promiſed to be this to them *Iſa.* 58. 8. *i. e.* his goodneſs, which is very glorious; or the glory of the Lord, is the Glorious Lord, the Lord of glory, *Chap.* 33. 21. *Act.* 7. 2. Thine happineſs, which ariſeth from the goodneſs and power of *Jehovah*, who ſhews his glory, ſhall free thee from dangers, and ſet thee in ſafety: an alluſion to the Lords leading *Iſrael* through the Wilderneſs, *Ex.* 13. 21. and 14. 19. of this *David* ſpeaks, as having ſome particular experience, *Pſal.* 27. 10. when all relations were unable to help him, yea he was forced to make proviſion for them in their age, 1 *Sam.* 22. 3, 4. then God took care of, and preſerved him. The *Hebrew* word tranſlated [take me up] is uſed alſo of taking up or home a ſtray Ox or Sheep, *Deut.* 22. 2. and it is from this root that the *Hebrews* call a * child that is found, being caſt out, knowing neither Father nor Mother: When David was in ſuch a woful plight, God took him into his care and keeping. In the *Iſraelites* marching through the Wilderneſs, at the fourth alarm aroſe the Standard of *Dan*, *Aſher* and *Nepthali*, and to theſe was committed the care of gathering together the lame, feeble, ſick, *&c.* and to look that nothing was left behind; whence they are called the *Gathering hoſt*, *Joſh.* 6. 9. *Numb.* 10. 25.

* אסופי Hebræis *dicitur puer expoſititius, qui tollitur de platea neq; novit patrem ſuum, aut matrem ſuam*, Druſ. Vid. Lexic. Heptagl.

(where

(where we tranſlate rere-ward alſo) and to this ſome think *David* alludes here. Jeſus Chriſt comes after his, to ſee that no danger ſhall ſeize them at unawares, or ſurprize them from their backs: that none of them be left wandring, and ſo periſhing, but he drives them up that they may be preſerved. Unto this probably may we apply, [*Iſa.* 40. 11. *gather the Lambs* carry them in his arms or boſom when not able to keep up pace with bigger and ſtronger ſheep, ſee to *Iſa.* 43. 5, 6. *Jer.* 23. 3. *Pſal.* 147. 2. *not one ſhall be loſt that was committed to his charge and care, Jo.* 17. 12. *he will gather them up one by one, and bring them into his Fold.*

Reflections.

How do I worry thoſe Sheep which Chriſt hath ſhewn ſuch care of? How oft have I made it my deſign and buſineſs to ſcatter and diſperſe thoſe whom Chriſt leads and brings up? So unlike a Shepherd have I been herein, that I have more reſembled the Wolf, *Jo.* 10. 12. *ſnatch the Sheep, that I may ſcatter the Flock*, take ſome to devour and ſpoil them, that I may diſperſe the reſt: which I have bragged of as ſome noble exploit, when I have in my meaſure reacht my deſign. How hath *Saul*'s Spirit poſſeſſed and acted me? *Act.* 8. 3. *That I may make havock of the Churches*, i. e. deſtroy, conſume, and bring them to nought, how do I break into Houſes, with force and violence, with * authority and commiſſion from the High Prieſts, as he expounds himſelf, *Chap.* 26. 12. halling out Men and Women, σύρων, we tranſlate the word dragging, *Jo.* 21. 8. it properly ſignifies a drawing down to, and upon the ground, or pavement, whence the *Greeks* call

* *Nimirum ut ſolent qui juſſa Magiſtratuum exequuntur.*

thoſe

thoſe (*g*) Garments that ſweep the ground, by a name from this verb. Thus he ſhewed the accompliſhment in him of that prophecy given of his Tribe, *Gen.* 49. 27. Not content to conſent to the death of *Stephen* (though it be all one to hold the Sack, and to fill it, to do evil and to conſent to it) he made havock of the Church like a ravening Wolf; yea, *Act.* 9. 1. *he lies breathing out threatning and ſlaughter*, panting and windleſs as a tyred Wolf; and having recovered himſelf, is marching toward *Damaſcus* for more prey. And hath not this been my caſe? If in the latter part alſo I might be like him, how deſireable is it? For in that his journey being met by the chief Shepherd, of a Wolf he is made a Lamb, *Iſa.* 11. 6. not once opening his mouth unleſs to crave direction, Lord what wilt thou have me to do? After which time he never perſecuted the Saints ſo faſt, as now he purſues and preſſes hard toward the high-prize: herein alſo verifying the latter part of that foregoing prophecy, (*h*) in the morning, the firſt part of his daies, ravening as a Wolf, but in the Evening the latter part of his daies, diſtributing the food of wholeſom Doctrine. Thou wilt one day, O my Soul! ſay, *O that my latter end be like his.*

For the poor Sheep of Chriſt.

What cauſe of joy and gladneſs have I, and of making my boaſt of God? Who leads, directs and preſerves me in all his waies, that I may walk pleaſantly and ſafely. What need I fear the craggy Rocks the thorny Paths? My Shepherd will lead me in a plain and an even way. However crooked and troubleſome they ſeem to carnal and worldly hearts, yet by good experience can I ſay, *all his waies are ways of pleaſantneſs, and all his paths peace.* Yea, he will lead me in plain

(g) Σύρμα veſtis caudata matronarum nobilium, cujus cauda per ſolum trahitur, Piſc. *in Jo.* 21. 8. (h) *A* Lap. *&* Bonfrer. *ex Patribus.*

paths

paths becauſe of mine Enemies, mine Obſervers. Silly though I am, he hath promiſed to make the path ſo plain, *that very Idiots ſhall not err therein*, *Iſa.* 35. 8. and no wonder, having ſo good a guide, if they but eye and follow him. Only, *O ſweet Jeſus, draw me and we will run after thee*, leave me not to lagg behind, let me feel the attractives of thy love, the drawings and refreſhings of thy Spirit. Suffer me not above all things, to turn aſide from thee, to go out of thy ſight, but to abide with thee, for there, and there only can I be in ſafeguard, as *David* ſaid to *Abiathar*, 1 *Sam.* 22. 23. And if, O Lord, through the violence of Temptation, or impetuouſneſs of corruption my heart ſhould at any time depart from thee into any falſe way, deign but to turn about and look upon me, as thou once didſt to *Peter*, *Luk.* 22. 61. and this will bring me in again, though it be by weeping croſs.

CHAP. VII.

Sheep ſick and weak, the Shepherd cures and heals.
Chriſt to his fainting ones his love reveals.

Obſervation.

HE *reſtoreth my Soul*: The Phraſe is variouſly rendred and as variouſly underſtood. Briefly it ſeems to hint one (*i*) of theſe two ſenſes here. Either when my Soul is even gone out of my body, (as in a ſwoon) he returns or brings it back by powerful refreſhings: thus the words are uſed, *Lament.* 1. 11. 16. or he cauſeth me to return, *viz.* into the good and right way,

(i) *Me languentem refocillat promiſſionibus*, Piſc. *Me errantem a rectâ vivendi & credendi ratione reduxit.* Gen.

when

when I wander and go aſtray, *Pſal.* 119. 176. we may make iſſue both waies, and firſt of the firſt.

The Shepherds care is not only for the ſtrong and healthy Sheep, to provide food for them; but alſo for the ſick and diſtempered ones, that Phyſick may be prepared for them. The variety of diſeaſes to which Sheep are incident, will be our conſideration hereafter, when we diſcourſe to the nature of the Sheep. Our preſent work is to conſider the care which every faithful Shepherd hath of the weak and diſtemper'd Sheep; not to let them lye in the ditch and periſh: but to ſtudy the diſtemper, and a ſuitable remedy, and make ſpeedy and careful application of it. They that are healthy and ſtrong can better ſhift, than they that are weak and infirm, and therefore the greater care is expected of ſuch, that they faint not, droop not, dye not. The neglect of this care 'tis that God reproves his naughty Shepherds for, *Ezek.* 34. 4. where the omiſſion of their care is noted by their neglect toward thoſe that were not in a good condition, for if theſe be neglected how are the reſt cared for? He reckons up alſo five diſtinct male-affections wherewith he mentions the Sheep to be troubled: diſeaſed, ſick, broken, driven away, loſt, under which all other like troubles are comprehended. It's not much worth our time to enquire what may be the difference between one and the other of theſe: probably he calls thoſe diſeaſed, whoſe pain or grief lay in one member or limb: and thoſe ſick, whoſe whole body was diſtemper'd and diſeaſed: that which was broken intends either wounds received from ſome beaſt of prey, or caſual ſlip, *&c.* that which was driven away is that which was puſht, or had fallen into ſome ditch, hole, *&c.* This ſpeaks how much it is the duty of Shepherds to have regard to, and care of ſuch as

as are thus diſtreſſed. Ye have ſomewhat a like complaint of the like falſhood, *Zech.* 11. 16. where the Prophet hints that the broken and diſeaſed have as much need of cure, as thoſe that are ſtrong and well of care for food. There are in a Flock the hidden or cut off, loſt and gone out of the way, whom it is a fault not to viſit and ſeek out: there are young ones more apt to wander than others, whom it is the Shepherds duty in a ſpecial way to ſeek, and have an eye to: There are the broken with afflictions or any Caſualties, who are to be healed, not cruſhed; and there are that ſtand ſtill for weakneſs, not being able to go on, and theſe are to be fed, and born (as the word is) with tenderneſs and compaſſion, if need be. The good Shepherd therefore *in perâ geſtat unguentum*, hath his Medicine ready in his ſcrip to apply as need requires: he not only not breaks the ſound, but alſo he binds up the broken. The neglect of this care *Virgil* reproves (k) as in the margent, the Flock is ſpoild, whilſt the Shepherd neglects his care and cries God help.

Application.

Herein alſo Jeſus Chriſt manifeſts himſelf the great and good Shepherd, according to the word of promiſe, *Ezek.* 34. 16. however others neglect or ſlubber over their work, he will do it carefully, faithfully, and diligently. We may follow the particulars in the text, and ſee the truth.

Firſt, he ſeeks that which was loſt, loſt with an utter deſtruction as to it ſelf. The *Hebrew* word * ſignifieth a total ruine, ſuch as reduceth a thing to not being,

(k) *Alitur vitium, vivitq; tegendo, Dum medicas adhibere manus ad vulnera paſtor Abnegat & meliora Deos ſedet omnia poſcens*, lib. 3. Bucol. * אבדת *omnimoda rei perditio.*

for it is oppoſed to the generation; ſuch a deſtruction as is joyned with Hell, *Pro.* 15. 11. and 27. 20. whence the Devil hath his name *Abaddon*, *Revel.* 9. 11. tranſlated there into Greek of a like ſignification, *Apollyon*, in both theDeſtroyer or Deſtruction. This is the ſtate of all the Children of *Adam* by rebellion againſt God, *Children of wrath Epheſ.* 2. 2. becauſe of diſobedience; ſo actively, full of wrath and hatred againſt God, God-haters in our corrupt natural ſtate; ſo paſſively, lying under the conſuming and utterly deſtroying indignation and wrath of God. Now the chief Shepherd hath a name directly oppoſite to that of the Angel of the bottomleſs pit; his name is JESUS, in *Hebr.* a Saviour, whoſe work and imploiment he himſelf tells you what it was, *Luk.* 19. 10. *to ſeek, and to ſave what was loſt*; ſo indeed, and ſo in their own apprehenſion Hence his care of *Iſrael*, in ſending his Diſciples to them, *Mat.* 10. 6. as being himſelf peculiarly ſent to them, *Chap.* 15. 24. Theſe this Shepherd *(l)* ſeeks: The *Hebr.* word hath the ſignification of *ſedulous diligence*, to ſeek with a great deal of care and diligence, to walk up and down that we may find. Chriſt came from Heaven to Earth, from the glory of the Father, to the form of a Servant, and being among men, he went up and down to ſeek and ſave Him that knoweth himſelf not a wandring Sheep only, but quite loſt, even in the Lions paw, his jaws, ready to be devoured, ſuch doth Chriſt take upon his neck, and like a good Shepherd bring home. Thus hath he dealt by all that have been brought to life by him, he hath ſnatcht them out of the mouth of the Lion and Bear, as *David* did the Lamb; *ſnatch them out of the power of darkneſs*, *Col.* 1. 13. *He turns them from*

(l) בִּקֵּשׁ *Studioſe quæro, ſummo conatu, ambulatione & pedibus.*

the

darkneſs to light, and from the power of Satan unto God, Act. 26. 18.

Secondly, He brings again that which was driven away, puſht away with force, (or as ſome render the word) thruſt into a ditch or pit. Sheep wandring from the Flock and the Shepherds eye, are apt to fall into holes, where they will periſh, if not found, taken out, and brought back. Whether we underſtand it of ſuch as are fallen into ſome ditch of ſin, or wandring from the way of truth and holineſs, it comes to neer one ſenſe. Such Chriſt takes out and brings home. He had given a law for this to the *Jews*, *Ex.* 23. 4. *Deut.* 22. 1. that they might learn pity to beaſts, much more to men, which therefore himſelf extends chiefly to their Souls; and juſtifieth his doing good to the body of a man on the ſabbath day, by this acknowledged practice of their own, *Mat.* 12. 11. Thus he brought again *David* after many ſlips and that ſhameful fall in the matter of *Uriah*: *Solomon* alſo after his wallowing in Adultery and Idolatry, in his *Eccleſiaſtes* to acknowledge the vanity he had found in all Sins paths, and to manifeſt his return to the Lord, by his rejoyning himſelf to the Church. *Peter* too after his woful denial of his Maſter, he left not, till he had by a look of grace broken his heart, and by a flood of Tears brought him home: who therefore can affectionately by experience ſpeak *of going aſtray like Sheep, and of returning to the Shepherd and Biſhop of Souls.* 1 *Epiſt.* 2. 25. Chriſt ſealed up his love to him, in particularly acquainting him with his reſurrection, *Mar.* 16. 7. and extracted a (*m*) threefold confeſſion of love from him, to anſwer his threefold denial. And it is very obſervable (as

(m) *Æquum erat, ut triplici abnegationi triplex confeſſio apponeretur; ne de tanti peccati remiſſione, & reſtitutione muneris Apoſtolici dubitaret* Pet. us. Bez.

Janſenius notes) that our Saviour after his reſurrection, for the comfort of true Penitents, appeared firſt to *Mary Magdalene* (not to the *Virgin Mary*, as Papiſts ſay) and *Peter* who had been grievous ſinners; yea, we may put in all his diſciples into this number of wandring Sheep brought home, who ſo ſhamefully had forſaken him, and yet he return'd them to his Fold: and the many revolters and wanderers whom he every day returns to himſelf, healing their backſliding becauſe he loves them freely.

Thirdly, he binds up that which is broken, broken and even ſhivered to pieces, with the ſenſe of Sin, and fear of wrath: ſo broken, as if all their bones were rattling in their skin. This was *David*'s caſe, *Pſal.* 51. 8. by mentioning bones he notes the great grief of his mind for fear of the wrath of God, that it went even to his bones, [Which thou haſt broken] *viz.* with fear of thy vengeance: It hints moſt exquiſite pain, like him whoſe bones are broken, ye have ſomething like from him, *Pſal.* 38. 3 by leaping over the pale of Gods Commands, he had broken his bones, and they pained him ſorely, *i. e.* by his great Sin he had wounded his Soul, which wrought him no ſmall diſquiet. Now the great Shepherd binds up theſe broken bones. For this was he anointed, *Iſa.* 61. 1. All three offices of Chriſt are by ſome found hinted in that verſe: *He preacheth glad tidings*, as a Prophet; *bindeth up the broken-hearted*, as a Prieſt; *openeth the Priſon-door to thoſe that are bound*, as a King. We may put them together, as good Chirurgions bind up wounds with ſwaths, *&c.* ſo Chriſt allays the grief of his people, for God's wrath provoked by their ſin, with the tenders of his grace. He hath *manum medicam:* He is the true *Samaritan*, *Luk.* 10. 33, 34. *not the Phyſician only*, (*Exod.* 15. 26.) but the Chirurgion alſo of his People.

Cata

cataplaſmans & obligans, plaſtring and binding up their wounds, given them by the Devil (that wicked Thief) then when the *Prieſt* and *Levite*, the Law both moral and ceremonial, have paſſed them by, and yielded them no help at all. He hath ſplinters for broken Leggs, and Cataplaſms for green wounds: Wine and Oyl to pour in, to cleanſe and heal the Wounds of Sin-ſick-ſouls. He that hath adviſed his ſpiritual ones to have a tender Ladies hand with a Lions-heart in reſtoring a fallen Brother, *Gal.* 6. 1. (καταρτίζετε, ſet him in joynt again; The Phraſe is borrowed from Chirurgions, who being to deal with a broken bone will handle the ſame very tenderly;) will not but ſhew much tenderneſs himſelf to ſuch: *He will reſtore comfort to ſuch mourners*, *Iſa.* 57. 18. they that mourn in *Sion*, and they that mourn for *Sion*, have ſpecial regard from God, and for them *he creates the fruit of the lips, peace, peace, i. e.* full and perfect peace.

Fourthly, He ſtrengtheneth that which is ſick; turns Phyſician too as well as Chirurgion: gives ſomething inwardly to cure the Diſtempers that are within. Ah how ſick doth ſin make the Soul! Sin and Wrath, like a Diſeaſe and Phyſick in the Stomach, make ſad work, till it be vomited up. Chriſt hath both purging and cordial Phyſick for his: He works upon their corruptions to drive them out, by the bitter Aloes of affliction he kills the Worms, which ſweet meats have cauſed; he purgeth their filthineſs out, by giving them bitter things to drink, *Iſa.* 27. 9. the taking away of noxious humours, is the ready way to add ſtrength to the body. It was *good for* David *that he had been afflicted*, *Pſal.* 119. 71. it rid him of thoſe two evil humours, high-mindedneſs and earthly-mindedneſs, *Pſal.* 131. 1. And when he hath well cleanſed them, he

gives dainty reſtoratives, whereby their ſtrength is renewed. He addeth ſtrength to his in their way, *Job.* 17. 9. *Heb.* ſhall add ſtrength, *i. e.* ſhall be fortified more and more; ſhall ſtrengthen himſelf more in his piety and good waies. When I am weak, then am I ſtrong, ſaid *Paul*, 2 *Cor.* 12. 10. ſtrongeſt through hope in Chriſt, when weakeſt through ſenſe in my ſelf, not only by an intrinſecal diſpoſition, that we are more inclined to ſeek help and ſtrength; but indeed by a ſpiritual capacity, *Jeſus Chriſt* is more ready to beſtow ſtrength, when we are ſenſible of our own weakneſs.

Reflections.

For the poor weak and ſickly Believer.

Have I many Infirmities? Am I ſenſible of many wounds and diſtempers, inward, outward, that attend me? And am I ſometimes afraid, leſt I may be born down, and carried away by ſuch weakneſſes? Lo, here! what matter of refreſhment? My Shepherd is for curing the ſick and weak, as well as for feeding the ſtrong and lively. He not only hath care to provide and drive his to paſtures that may be ſweet and refreſhing to them; but he alſo is tender to find out relief for thoſe that are weak and under any debility. *David* knew this by experience, and therefore under the ſenſe of his weakneſſes he addreſſes to God, *Pſal.* 41. *Heal my Soul*, (*n*) *for I have ſinned againſt thee.* He mentions his Soul, not his body, becauſe he knew ſin was the cauſe of all his bodily ails, and doubted not but if his Soul were recovered through the pardon of ſin, it would be well enough with his Body. Or, he may intend properly, his Soul,

(n) *Dicit animam, non corpus, quòd ſciret peccata cauſam eſſe morbi, nec dubitabat, quin convaleſcente animâ per expiationem peccatorum, corpori quoq; rectius eſſe futurum*, Mu. *ex* K.

for

(o) for it is uſual with *David* even in outwardtroubles, to begg integrity of Soul, as his ſupport. Thus, to be healed, *Iſa.* 6. 10. *is to have their ſins forgiven*, Mar. 4. 12. *O Lord, heal my Soul of ſin*, and then my body of ſickneſs, or elſe if thou pleaſe to keep me ſickly ſtill, I ſhall bear it better,, and improve it to more advantage. Why ſhould I deſpond, and ſay, I ſhall one day periſh through this or that ſickneſs? What though it be dangerous, and this dangerous diſeaſe be inveterate? Yet, to an (p) *Omnipotent Phyſician no diſeaſe is incurable.* I am, it's true, bent to back-ſliding, 'tis my great evil, and I do lament it, but that is high encouragement, *Hoſ.* 14. 4. *I will heal their back-ſlidings, I* (q) *will love them freely.* The Lord calls not their ſin by an eaſie and ſoft term, but by the moſt heinous, back-ſliding, diſobedience, rebellion, that he might ſhew how he heals, pardons the worſt that men commit; becauſe the Phyſician is great, and the Phyſick fit, the Bleſſed Jeſus (r)

Bleſs the Lord, O my Soul, and all that is within me, bleſs his Holy Name. Bleſs the Lord, O my Soul, and forget not all (no not any of all) *his benefits. Who forgiveth all thine iniquities, who healeth all thy diſeaſes.* Pſal. 103. 1, 2, 3. O my ſoul! how ſhouldſt thou be carried out of thy ſelf, even as far as Heaven, to admire the Lords goodneſs, and to render thanks to his Majeſtie? How hath he ſet the bones, which Sin had once broken, that thy broken bones may rejoyce in him? Canſt thou not

For the healed and refreſhed Believer.

(o) *Animam propriè intelligit cùm & alibi* David *in ærumnis etiam externis fundamenti loco prærequirat integritatem animæ*, Gei. (p) *Omnipotenti Medico nullus inſanabilis occurrit morbus*, Iſidor. (q) *Non dicit delicta, errores, ſed ponit atrox nomen, defectionem a Deo; ut oſtendat ſe vel atrociſſima peccata ſanaturum.* Calv. (r) *Sanabo*] *nempe per Chriſtum; qui eſt medicus animarum*, Drus.

look back, O my Soul! and conſider the time when thou wert full of Diſtempers, from head to foot little ſoundneſs in thee: yet, how hath He reſtored health and ſtrength to thee? Well mayeſt thou cry out, *Jehovah Rophe Exod.* 15. 26. the Lord, the Phyſician, is he that healeth me. As he teacheth, none like him, ſo he healeth none like; inſide, outſide, corporal, ſpiritual diſeaſes, he doeth all away; he cureth his People on both ſides, and maketh them whole every whit. *He ſmiteth and he healeth, Iſa.* 19. 22. Bleſſed be the Lord, that hath given me to experience this Grace; that hath given me in any meaſure to know what holineſs is, that my Soul may deſire and embrace it. Surely it's health to the navel, and * marrow to the Bones: *May my Soul grow and thrive, that my youth may be renewed as the Eagles, Pſal.* 103. 5. *Bleſſed be the Lord, that when I was going aſtray as a loſt Sheep,* (ready to periſh) *did ſeek his Servant, Pſal.* 119. 176. *and hath cauſed me to return unto the Shepherd and Biſhop of my Soul.* 1 *Pet.* 2. 25.

* *Quod ſanitas in corpore id ſanctitas in corde.*

CHAP. VIII.

Shepherds their Strayers many waies bring in: Chriſt many waies reduceth his from ſin.

Obſervation.

SHepherds find how apt their Sheep are to ſtray and wander from the Flock, whereby they are expoſed to many Caſualties and dangers: though they want nothing, yet are wont to ſtraggle, and lay themſelves

open

open to ravneous Beaſts, and to worſe leas many times than with the Flock they might have. Hence a wandering Sheep is ſaid to be in a periſhing ſtate, *Pſal.* 119. 176. a *(s)* loſt Sheep. The Shepherds care therefore is to fetch in ſuch ſtray-going Sheep, to keep them together and under his eye, that thoſe dangers may be avoided. And this he doeth ſeveral waies; ſometimes he only calls them back with a pleaſant known voice. Shepherds have their peculiar words, which the Sheep through cuſtom are inur'd to, and being acquainted with, obey them. *Grotius* on *Jo.* 10. 3, 4. from *Theocritus* notes the word σιττὰ (*Sitta*) to be uſual with Shepherds to call in, or drive on their Sheep. They have Whiſtles alſo, and other notes by which they command them. If they obey not this his call, he then commands them in with a louder and ſhriller voice, rates them, and requires them back from their ſtraying: not only with calling back, back, or come in, come in; but ye have obſerved how Sheep will run together from their wandrings, upon the Shepherds whiſtle, by which he commands them in from afar; and 'tis obſervable how they will hear and obey their Shepherds whiſtle, whilſt yet they will ſcarce budge for the ſame from another. If neither this will prevail, they have a rod or ſtaff, which they ſhew the Sheep, and ſhake it to them, thereby afrightning them from their runnings abroad, *Pſal.* 23. 4 Some * underſtand he ſame thing meant by both words, *Rod* and *Staff*; Shepherds by their paſtoral *Rod* or *Staff* direct into the way, yea and correct too their ſtraying Sheep: Some * diſtinguiſh *Rod* and *Staff*: Shepherds in driving their Flocks have a Rod or Wand in their hand, wherewith

(s) *ut ovis quæ it perditum.* Tigur. * Jo. 10. 4. *Vocem ejus*] *Sibilos ita ſonos quibus uti conſuevit,* Brug. * Pisc. Mu. Riv. * Trap.

they

they now and then ſtrike them; and a Staff or Sheep-crook on their necks, wherewith they catch and rule them. To this alſo is the alluſion *Mic.* 7. 14. *feed thy people with thy Rod*; and *Zech.* 11. 7. where are two ſtaves mentioned to note (ſaith (t) *Calvin*) Gods extraordinary care in governing his, ſeeing other Shepherds carry but every one one Rod or Staff, God two. If this neither prevail, but that notwithſtanding Word and Rod they will be running abroad, the laſt way of reducing is by ſending out the Dog, worrying them home, by his barking, and ſometimes too gentle biting. (u) *Virgil* puts the Dog amongſt the Shepherds furniture; The Scriptures once (and I think but once) mention ſomething this way, *Job.* 30. 1, *the Dogs of my Flock*; it ſpeaks the appropriation of that Creature to the uſe of the Flock: of which two are principal among us, *viz.* to drive away Foxes, and other Beaſts of prey that might raven upon the Flock; to affright-en the Thief, a Creature almoſt as bad as the moſt ravenous; and what we are now upon, *viz.* to hunt in, and drive together ſtragling Sheep, commanding them for his Maſter: and it's pretty to behold what eagerneſs they will uſe in this matter, go out with open mouth, as if they would tear and eat up, and yet how they will drive them without biting, or but touch them lightly, to keep them in rule and order.

Application.

A Sheep (though by the Philoſopher called a fooliſh

(t) *Duos aſſumpſit, ut ſignificaret Dominus ſe non vulgari modo incubuiſſe in officium paſtoris, ſed majore cum ſolicitudine: nam quiſq; paſtor uno pedo contentus eſt.* Calv. (u) *Omnia ſecum Armentarius Afer agit, tectumq; laremq;, Armaq;, Amyclæumq; canem,* i. e. *laconicum & poſtea. Nec tibi cura canum fuerit poſtrema* ——

and

and ſluggiſh Creature, the moſt ſtupid of four footed Creatures, apteſt of any thing to wander, though it feel no want, and unableſt to return) is not more apt to ſtray, than God's poor ones are to go aſtray, and to turn aſide from God, and run away from duty: It's one particular wherein the Analogie between Saints and Sheep conſiſts, that both are ſo apt to ſtray, and being once out, to go aſide more and more. Chriſts great care therefore towards his, is to fetch them in from their ſtray-going. 'Twas for this *David* prayed, *Pſal.* 119. *ult.* though a ſheep ſtill, yet wander, and therefore need ſeeking, *q. d.* I go aſtray, running hither and thither, like a ſilly Sheep to my own loſs, unleſs ſought and brought back by thee. Now Chriſt hath many waies by which, like a good Shepherd, he reduceth his ſtray-going Sheep.

Firſt, Sometimes he calls them unto him, when they are turning aſide from him: he calleth his in the firſt converſion out of darkneſs into his marvellous light; from the broad way that leadeth to deſtruction, to the way of holineſs and peace: *not to uncleanneſs, but to holineſs*, 1 *Theſ.* 4. 7. and when they return to folly, after peace firſt ſpoken to them, his voice is heard to call them to return by repentance. Thus *Jer.* 3. 1. *yet return again to me, ſaith the Lord.* Every ſin is a going away from God, and therefore is Repentance expreſt ſo often by a returning; and this upon Gods call, *Iſa.* 55. 6, 7. there is a natural *Novatianiſm* in the timorous conſciences of convinced ſinners, to doubt and queſtion pardon for ſins of Apoſtaſie and falling after repentance; Chriſt therefore calleth his hereto: come, return, turn even to the Lord, yea, he followeth after thoſe that run from him, as the Sun-beams do the Paſſenger that goeth from them; and as is ſweetly ſet out by our Lord in thoſe three parables of the loſt Groat,

loſt

loſt Sheep, and loſt Son, *Luk.* 15. Contrition is Repentance for ſin, 2 *Cor.* 12.21. *Rev* 9. 20. converſion is repentance from ſin, *Act.* 8. 22. *Heb.* 6. 1. to this is Gods call; and this men do upon conſideration, *Lam.* 3. 40. *Pſal.* 119. 59. ſee that call alſo, *Hoſ.* 14. 1. Sin is a turning the back upon God, *i. e.* a going away from the chief Good, who is not willing that his ſhould leave Him, and therefore calls upon them to return to Him.

Secondly, if Calls prevail not, he reproveth, chargeth their ſin upon them, and commandeth their returns; he doth not only adviſe to it by an Evangelical counſel (as the *Romaniſts* diſtinguiſh) but requireth it as their expected duty. How he rates his People many times to bring them to better carriage? Will you bring evil upon your ſelves by your Rebellion? Thus dealt he with *David* after his foul fall: no doubt but he had many a time heard Gods call to Repentance in his attendance upon the Law and Worſhip of God for thoſe Ten or Twelve Months, wherein he lay under his Sin without Repentance, but theſe prevailing little with him hereto, God ſends a particular charge againſt him by the Prophet, by a parable, and the plain explication and application of it, 2 *Sam.* 12. 1,-12. he tells him of what he had done for him, and chargeth on him what in return he had done againſt God, and threatens him for his unrighteous carriage, and all to break his heart, and bring him back from his evil waies; and he no ſooner comes in, but he is received; no ſooner confeſſeth, but hath a declaration of pardon. *I have ſinned*, ſaid he, *God hath taken away thy Sin*, ſaid the Prophet. God deals plainly and openly with him, and the Prophet from God, *thou art the man*, and by ſuch checks, brings him home again to the Lord, *Prov.* 6. 23. *as the Commandment is a Lamp, and the Law a light, ſo ſuch reproofs or corrections are the way of Life.* God chargeth

it

it upon their Souls to return to him, if they intend to live.

Thirdly, when this alſo will not do, the Lord ſhakes his Rod, yea, and ſometimes laies it on too. By Rod, underſtand corrections, ſo termed in Scripture often: He often whips his in from their irregularities. And this ſometimes by giving them to meet with diſappointments in ſin; though they range thinking to meet with ſweeter food, yet they find not the ſweetneſs they expected, yea, God croſſeth them in their evil courſes and this in kindneſs to bring them in. 'Twas none of the leaſt of *Iſrael*'s mercies, that which God ſpeaks, *Hoſ.* 2. 6, 7. *I will hedge up thy way with Thorns*, &c. Thorns, *i. e.* difficulties and diſtreſſes: ſo that though ſinners follow their ſins with the greateſt eagerneſs, yet ſhall they not obtain their deſires. Ah! this is a ſweet way of mercy, when God fetches in *His* from their purſuits of ſin, by their not over-taking their ſin. Sometimes he whips them for their ſin, and gives them to read their ſin in their puniſhment. To go on in ſin without puniſhment is a dreadful judgment, threatned againſt Rebellious *Iſrael*. *Hoſ.* 4. 14, 17. which words *Origen* quoting in a certain *Homilie*, ſaith, (w) *It is the terrible voice of an angry God.* Ye ſhall be without puniſhment, ſaith God, for an argument *that ye are Baſtards and not Sons*: I will not once foul my fingers with you, or be at pains to correct you; take your ſwinge in ſin for me, *&c.* Never was *Jeruſalems* condition ſo deſperate, as when God ſaid unto her, *my jealouſie ſhall depart from thee, and I will be quiet, and I will be no more angry*, *Ezek.* 16 42. Not a greater plague can befall a man, than to proſper in ſinful practices: *Bernard*

(w) *Vis indignantis Dei terribilem vocem audire?* &c.

calleth

calleth it (x) a pity more cruel than all wrath, a killing courteſie. See *Ezek.* 3. 20. *I will lay a ſtumbling block before him,* viz. of proſperity, I will not recall him by calamities; I will proſper him in all things, and not by affliction reſtrain him from ſin. His own therefore God will not leave thus alone, but let them feel that ſin is an evil and a bitter thing, and ſcourges them off from it. *David* found this by glad experience, *Pſal.* 119. 67. *Before I was afflicted I went aſtray, but now have I kept thy word,* now that I have been laſhed to it, and paid for my learning. (z) *Smart makes wit.* As the beating of a Garment with a ſtick, beateth out the Moths and duſt; ſo do afflictions, corruptions from the heart and life. *David*'s lying, his Adultery and Murder, were ſet home upon him, and he brought in from them, by Gods ſcourging him, ſo that he could ſay as, *verſ.* 71. *It is good for me that I have been afflicted, that I might learn thy ſtatutes.* The *Lacedemonians* of old, (and the ſame is ſaid of the *Hollanders* alate) grew rich by Warr, and were bettered, when all other Kingdoms were undone by it. Chriſts Sheep make benefit of their croſſes, which to others are deſtructive; ſo that they can ſet to their ſeal for confirmation of that word, *Pſal.* 94. 12. *Bleſſed is the man whom thou chaſtneſt, O Lord, and teacheſt him out of thy Law*; whom God laſhes, and withal leſſos, not which end afflictions ſanctified are of ſingular uſe. Many may gladly ſay with him of old, *I had been undone,* * *if I had not been undone*; the ruin of their eſtates, the removing their relations, the ſickneſs of their bodies have fetcht them in from their unrighteous courſes, and given

(x) *Miſericordiam omni indignatione crudeliorem*, &c. (z) *Vexatio dat intellectum. Quæ nocent docent.* Παθήματα ἐς μαθήματα. * *Periiſſem niſi periiſſem.*

them

them to know God and themſelves, whereas before they were ignorant and careleſs enough (ſee *Job.* 33. 14, 15, and to the 24.) which made King *Alfred* beſeech God to ſend him ever and anon ſome fit of ſickneſs; for that (ſaith he) *I ever find my ſelf beſt, when worſt; beſt in Soul, when worſt in body, the ſickneſs of this is a medicine to that.*

Fourthly, If neither this bring the ſinner in, God hath his Dogs, which he ſends out after him, and ſets at him to worry him in by ſincere repentance. Theſe barking Currs (which would bite too, if not rated by the Lord) are the wicked malevolent ones of the world, who by perſecution of Tongue or Hand many a time bring Gods people to repentance and reformation; The Spear thruſt into them to kill them, doth but launch the Impoſtume and preſerve life. Such a Curr God ſent out after *David* in *Shimei*, 2 *Sam.* 16. 5, 6, *&c.* *David* had cauſed the name of God to be blaſphemed among the Heathen, *Chap.* 12. and now he is blaſphemed and curſed by a Subject of his. And was not *David* rightly puniſhed by *Shimei*'s railing, for his hearkning ſo readily to *Ziba*'s flattering? Was he not juſtly ſpoiled of honours, who ſo unjuſtly ſpoiled *Mephibosheth* of his goods? Doth not his calling him *bloody man*, think ye, mind him of that crimſon ſin, for the pardon of which he prayed ſo hard, *Pſal.* 51. 14. Men rail and reproach thee, caſting that in thy Teeth, which it may be, thou art not guilty of; conſider, is there not a cauſe? Haſt thou not in ſome thing or other run away from God, that he thus barks thee in?

Re-

Reflections.

For the proſpering ſinner.

Much talk is there from Preachers concerning ſuch as go on in a ſinful courſe, that they ſhall not proſper and thrive; that anger from the Lord ſhall go out againſt them, *&c.* whereas I find not but things proſper with me as well as with the moſt preciſe of them all: my body is ſound, my eſtate encreaſing, and my credit and reputation, ſave with ſuch nice ones, ſtanch and good; and is not all well with me? May not I bleſs my ſelf for all that men cry out againſt my covetouſneſs, my pride, my drunkenneſs and uncleanneſs? What though men talk at ſuch a rate to diſcourage, can I not feel ground under me? And may not I live as blith and comfortably as others? But ſtay, O my Soul! conſider yet a little; may not this be thy miſery that thou art left thus alone to walk in thine own waies, that in a moment thou mayeſt go down to Hell? Fatted Beaſts are but fitted for the ſlaughter: and by this proſperity may I not be haſtning to deſtruction? Haſt thou conſidered, O my Soul! that diſmal word, *Pro.* 1. 32. *the proſperity of fools ſhall deſtroy them.* That by ſimple and fools, are meant ſuch in morals, not in naturals, in this book, they that are but a little converſant therein may perceive. [*The turning away*] many Expoſitours render that word *Reſt*, *q. d.* fools are wont to be deſtroyed by proſperity; and ſo the former and latter clauſe of the verſe ſpeak one and the ſame thing. Or *Reſt*, *i. e.* conſtant and ſtubborn continuance in evil, in which they pleaſe themſelves, and promiſe themſelves all proſperity. See, *Jer.* 48. 11. Moab *hath been at eaſe from his youth, and he hath ſettled on his lees, and hath not been emptied*

empt ied from Veſſel to Veſſel, neither hath he gone into captivity: therefore his taſte remained in him, and his ſent is not changed. [*His taſt*] *i. e.* (*a*) his pride and cruelty, ſee to *Zephan.* 1. 12 *I will puniſh the men that are ſettled on their lees:* Whether it be underſtood of ſins, or of wealth. Were it not better to be preſerved and kept ſweet though in brine, than to be let rott and ſtink in honey? As I may be the occaſion of ruine to others, who ſeeing me thrive in a courſe of wickedneſs, may be induced into, or incouraged in a like ſinful courſe; (ſo *Aben Ezra* underſtands the latter clauſe of *Pro.* 1. 32.) So ſhall I not hereby haſten the deſtroying indignation of the Lord on my ſelf, which will come with the greater violence, and caſt me down with the more ſevere ruin? Read, O my Soul, and ponder and tremble at that word, *Deut.* 29. 18, 19, 20. do not pleaſe thy ſelf, *and caſt off all fear of God, becauſe thou haſt no changes in thy condition, Pſal.* 55. 19. *for thou ſhalt not eſcape by* (or in) *thine iniquity, Pſal.* 56. 7. What good is it to have a fine Suit with the Plague in it? a rich Eſtate and a poor Soul? a lively body and a dead heart? It were better have a ſore, than a ſear'd conſcience, as a burning Feaver is more hopeful than a Lethargie. 'Twas a ſad word was ſpoken to the rich man in the parable, *Luk.* 16. 25. *In thy Life time thou receivedſt*] the word ſignifies fully to receive; *thy good things*] *i. e.* thoſe good things which thou accounteſt the true, yea, the chiefeſt good things, which thou haſt uſed as thine own proper goods; in which alſo thou haſt placed all thy confidence. It is ſaid of *Gregory* the Great, that he never read thoſe words without horrour, leſt himſelf having ſuch honours here, ſhould

(*a*) *Vina non tranſfuſa vim nativam conſtantius retinet; ita & Moabitæ ſuum faſtum,* Iſa. 16. 6. Grot.

be ſhut out of Heaven. *They that live in pleaſures on Earth and are wonton*; *Jam.* 5. 5. *may find their miſery come upon them*, &c. verſ. 1.

For the poor afflicted Saint.

Bleſſed be God that leaves me not to go away from him in a courſe of ſin, but fetches me back again to himſelf, though it be by weeping croſs. Alas! whether ſhould I not run, did not God hedge, yea, wall up my way? To be called, yea, to be chidden in from a way of wandring from God, is a great deal of mercy. Leave off therefore, O my Soul! complaining either of God or men, under the checks and rebukes of God, and improve them rather to draw nearer to God. *Conſider from whence thou art fallen, and repent*, &c. The unkindneſs which *Job* met with, from Foes and Friends, made him get cloſer to God, *chap.* 23. 3. and ſo *David*, Pſal. 142. 4, 5. Take it as a token of good from the Lord when he raps off thy fingers, that thou mayeſt not pluck forbidden fruit. Account it fatherly kindneſs, that he ſhakes and uſes the Rod, when thou art running away from him: He deals with thee as with a Child, not as a baſtard; as a child of hope, not given up as deſperate. *Yea, though thy afflictions are many*, complicated, coming one on the neck of another, yet, is there not need? 1 *Pet.* 1. 6. Some bodies need a continued courſe of Phyſick, and ſome Souls continued purgings. Only look up to the Lord, and ſay, *the fruit, Lord, the fruit. Sanctified afflictions are high promotions*, ſaid Mr. *Dod.*

CHAP.

CHAP. IX.

The Shepherd ſets great value on his Sheep, Chriſt prizeth his, and therefore doth them keep.

Obſervation.

THE Shepherd, that is, the Owner, prizes his Sheep, as being great part of his gains. The firſt of *Abraham*'s wealth is Flocks, *Gen.* 24. 35. and of *Job's* Sheep, *Job.* 1. 3. [*His ſubſtance*] (*b*) the word ſignifies any poſſeſſion, but ſpecially of Cattle, becauſe therein conſiſted much of the wealth of the Ancients. Hence ſuch care is uſed about them. Diſcovered

Firſt in marking them; the Owner ſets his mark upon his Sheep. Hence is *Meſha* the King of *Moab* called a Sheep-maſter, by a (*c*) word which properly ſignifies a marker, 2 *King.* 3. 4. This marking is for propriety, and for diſtinction from others, that one mans Sheep may be known from anothers. And ſo for ſecurity and preſervation. Sheep-marks alſo are various: Some mark in the Ear, many by colouring; the moſt among us by branding; Where alſo though ſome uſe their Coat-armor (as I have ſeen) and ſome others ſome other device of theirs, yet the general uſe is the firſt letter of one or both a mans Name.

Secondly, In reckoning and keeping an accompt of them. Shepherds count their Sheep often, that they

(b) *In genere* מִקְנֶה *poſſeſſionem ſignific. indeq; pecus, quòd opes veterum in pecore ſita*, Piſ. (c) נֹקֵד, Heb. *erat punctans, ſic paſtor vocatur a ſignis, vel punctis quæ pecudibus imprimebantur*, Mart. *Antiqui pecora ſua ſignabant, iisq; notam inurebant, quo ſic ab aliis diſcerni atq; dignoſci poſſent*, Druſ. *in Amos*, 1.

may ſee whether they have all their ſtore or no. Though the Poet ſay, (*d*) It's the ſign of a poor man that he can reckon his Sheep, he intends not as though wealthy men cared not to have theirs reckoned, aud brought to accompt: but only eſteems it a mean and and poor thing to have Sheep that might (eaſily) be reckoned. *Job*'s Sheep were brought to accompt, Seven Thouſand, *Chap.* 1. 3.

Thirdly, watching them, that neither Thief, nor ravenous Beaſt, devour them. *Paleſtine* had many Lions, Bears, Wolves, Foxes, *&c.* in it, which all were Enemies to the poor harmleſs and helpleſs Sheep; care therefore was the more had to watch them. Of this ye have expreſs mention, *Luk* 2. 8. *abiding in the Field, keeping watch over their Flock by night. Beza* renders it, *excubantes*, Vulg *vigilantes*, neither fitly: ἀγραυλεῖν is ἐν ἀγροῖς αὐλίζεσθαι, *ſub dio agere*, to lie without * doors, under the open Heavens: He may wake who yet lies on his bed, and within doors: but theſe were in the Field watching to preſerve their Flocks: This apparition of the Angel to the Shepherds was at the Tower of *Edar*, if credit be to be given to *Menoch. Hierom*, and *Toſtat*. A place of fruitful paſtures, where *Jacob* fed his Flocks, *Gen.* 35. 21. but one mile diſtant from *Bethlehem*, ſaith the ſame *Menoch*. Of this mention alſo. *Mic.* 4. 8.

Fourthly, in folding them in ſome places and ſeaſons. This is one Reaſon urged (*e*) by ſome againſt Chriſt's birth on *Decemb.* 25. becauſe then they were not wont to watch their Sheep by night in the Field, but rather houſed or folded them, and fed them with Hay

(d) *Pauperis eſt numerare pecus.* * Except *excubare* be *extra cubare*, i. e. *foris, atq; adeo ſub dio pernoctare*, Bez. *Nam vigilat etiam qui in lecto inſomnem ducit noctem*, Scult. (e) Vid. Scal. & Lightf. Harm.

cut

cut for that uſe in its ſeaſon, of which ſee *Pro.* 27. 25. Folds for preſervation ye have often mention of, *Iſa.* 13. 20. and 65. 10. *Mic.* 2. 12, *&c.*

Application.

Chriſt in all reſpects manifeſts himſelf the great Shepherd of his people, by that value and eſteem that he puts upon them; he values them at an exceeding high rate, he looks not on them, as men do with contempt or ſlight; but accounts them as his choice goods. Hence in the *O. T.* they are ſo often called by an *Hebrew* word ſo full, that we are forced variouſly to render it in *Engliſh*, *Exod.* 19. 5. *peculiar treaſure.* 1 *Chron.* 29. 3. *mine own proper good.* *Eccle.* 2. 8. *the peculiar treaſure of Kings.* *Mal.* 3. 17. *jewels*; in all which places the (*f*) ſame *Hebr.* word is uſed, though thus diverſly tranſlated. The *Hebrew* Philoſophers call their Predicable (*proprium*) by this name. The Lord looks on theſe People as the choiceſt of the world, *the excellent ones*, as *David* calls them, *Pſal.* 16. 3. his own proper good, which he loveth and keepeth in ſtore for himſelf, and for ſpecial uſe: a rare exquiſite treaſure: a people deſired, dear and ſingular, or proper to himſelf. The *Greek* tranſlate that word a peculiar people, which phraſe *Paul* uſeth, *Tit.* 2. 14. More eſpecially as to what lies particularly before us now: he manifeſts his choice eſteem of his Sheep by

Firſt, Marking them; he culls them forth from the reſt of the world, and to manifeſt their diſcrimination from all others, and his propriety in them, he ſets his mark upon them. For diſtinction, I ſay, to note his

(*f*) סְגֻלָּה. *Olim omnis ſubſtantia veterum erat in pecore, indeq; ductum eſt peculium; peculium ergo eſt peculiaris & propria hæreditas.* A Lap.

propriety in them, and for preſervation, that they may not be overrun together with others. *Ezek.* 9. 4. We uſe to ſeal or mark thoſe things which we would difference from others things. Things in the Earth ſeem to be huddled up together, to be toſt hither and thither as if there were no difference: but God doth ſo temper his Judgments, that he diſtinguiſheth his from others, and preſerves them. In the *Revelations* ye have a double mention of Gods ſealed or marked ones, *Chap.* 7. when the Trumpets begin, as they that were to be preſerved under the ruines of the Trumpets: and *Chap.* 14. when the Beaſt had great power, as they that were faithful in that Apoſtaſie, continuing Virgins even in *Babylon*. Chriſt's mark for his Sheep is various: He hath his Ear mark, he cuts, he opens their Ear to inſtruction. The Philoſopher adviſed his Countreymen to get their Ears healed: Chriſt doth ſo by all his. As his Father dealt with him, *Pſal.* 40. 6. (*g*) bored his Ear, that he might hear and obey him; ſo deals he by his. As with the Prophet, *Iſa.* 50. 4, 5. Chriſt uncovereth the Ear of his, ſo the *Hebr.* reads what we render to ſhew a thing, 1 *Sam.* 20. 2, 12, 13. and 22. 8. takes (as it were) away the covering, or that which being over, ſtops the Ear; ſo that all his Sheep hear his voice, *Jo.* 10. 3, 4, 5. This is God's Ear-mark, *Jo.* 8. 47. *He that is of God, heareth Gods word*, &c heareth with attention of body, intention of mind, and retention of memory; others hear not, ſtop the Ear, *Pſal.* 58. 5. either refuſe to hear, or rage at what they hear, as Tygers do at the ſound of a Drum; and this is a ſore ſign of a reprobate Goat.

Chriſt hath alſo his brand-mark, by which his are diſtinguiſht from Satan's and Chriſt's propriety in them

(*g*) *Aures fecisti cavas, ut te audirem, & tibi obidiens forem*, Mu. Vat. Mart. Riv. Amiw.

own-

owned. The Beasts followers have his mark on them, *Rev.* 13. 16. and Christs have his also, which is his Name, and his Fathers Name, *Rev.* 14. 1. for so the *Complut. Copy*, the *Vulg. Lat. Primasius*, *Andreas*, *Aretas* and *Cyprian* read it; so also the *Syr.* Translation, the *Arab* and *Ethiop.* in *Bibl. Polyglot.* Mr. *Mede* tells us, *it is an allusion unto an ancient rite, whereby Servants were marked with the name of their Master, and Soldiers of their General*; Servants for the most part in their foreheads, Souldiers in their hands. The Ancients generally understood this of Baptism, by which we solemnly profess Faith in the Lamb, and his Father, and by which we take up his Name, and are called Christians. Hence they called it *Dòminicum signaculum.* *Augustine* often mentions it under the Name of the Character or mark of the *King*, the *Emperor* and the *Redeemer*. And suitably enough may it be so understood; for they, who in a time of Idolatry or falling from the Truth of the Gospel, keep up to the profession of Christ and his Truth; and in a day of profaneness, or Apostasie from the purity of the Gospel, keep up to the Holiness required by Jesus Christ in all that own him (this is the chief obligation we lye under by Baptism) may very well be said to carry Christs Name and his Fathers in their forehead; *i. e.* openly professing adherence to him, even when others revolt and turn aside. So did *Daniel* and the three *Worthies* of old, and all those still who are kept in their integrity with God.

There is also the Seal of the Spirit, which the Apostle mentions, and by which Christ claims his propriety in his, as distinct from all the rest of the World. *Ephes.* 1. 13. and 4. 30. Of this Seal we may say it implies four things.

1. A work of real and visible distinction of the called of God from other Men.

2. A work of confirmation, whereby they abide so.

3. Of transformation or dayly renewing the Soul.

4. The Evidence of all this to the conscience of him; Or if ye will, more briefly ye may say this seal or mark is twofold, inward to the Soul and conscience of the Believer, bringing abundance of peace and joy; and outward and apparent unto others, whereby the Elect after calling are evidently to be discerned by others, the fruits of the Spirit manifesting themselves to every observer. For as the works of the Flesh, so the fruits of the Spirit, are manifest to every intelligent eye, that real change that true conversion makes upon the heart, so apparently breaks forth into the Life, that we may even say of it, as the Apostle of his *Corinthians*, 2 *Epist.* 3. 2, 3. Their good works shining proclaim whose propriety they are, and so cause glory to their Great Master and Owner.

Secondly, Christ reckons his, hath their number for preservation. As Christ kept all that were delivered him by his Father, *Jo.* 17. 12. On which text the learned *De Dieu* observes the *Syriack* Interpreter to have understood εἰ μὴ not to be exceptive, as if *Judas* were excepted out of the number of those whom the Father had given to the Son, but adversative, by which he is opposed to them: *q. d.* I have lost none of them which thou gavest me: but *Judas* is lost, because he was the Son of perdition. So *Jo.* 10. 3. *He calleth his own sheep by name*, he takes special and particular knowledge and care of his; So that that discriminating priviledge of *Moses*, *Exod.* 33. 17. that God knew him by name, is in this sense common to all Christ's Sheep: Not only their number, but their very Persons and Names also.

The

The Lord knoweth who are his, 2 *Tim.* 2. 19. not only how many are Elected, but * who they are, who be the very numerical Perſons. Hence their Names are ſaid to be written in the book of Life, *Phil*, 4. 3. *Rev.* 20. 12. and 21. 27. *Mordecai*'s name was regiſter'd in the Chronicles of *Perſia*. *Tamerlane* had alwayes by him a Catalogue of his beſt Servants, and their good deſerts, which he dayly peruſed. Chriſt doth not only book his Sheep, how many he hath, but their particular names alſo, taking cogniſcance of them particularly; aſſuring them that their (*h*) names are written in Heaven, *Luk.* 10. 20. the Library in which this book of Life is laid up. *Hence the aſſembly of the firſt born written in Heaven*, *Heb.* 12. 23. and that they ſhall never be blotted out thence, *Rev.* 3. 5. once enrolled in Chriſt's book, and none ſhall blot him out.

Obj. Againſt this ſome object *Moſes*'s wiſh, *Ex.* 32. 32, 33. *If thou wilt not forgive their ſin, blot me, I pray thee, out of thy book which thou haſt written.* And *Paul*'s *Rom.* 9. 3. *I could wiſh my ſelf accurſed from Chriſt, for my Brethren*, &c.

Anſ. The Anſwer to this may be of ſome uſe, not only to oppoſe gainſayers, but alſo to eſtabliſh the conſolation of the weak. Let it be in the words of Dr. (*i*) *Arrowſmith*, who diſtinguiſheth of a threefold Life, *viz.* Natural, Spiritual, and Eternal; and ſuitably of a threefold book of Life, *viz.* Phyſical, Eccleſiaſtical and that of the Lamb. The Phyſical Book of Life is that in which is contained the Catalogue of them who enjoy a temporal Life; and out of it are they blotted, who

* *Numerus certus, non ſolum quoad numerum numerantem, ut ſuggerunt Arminiani; ſed quoad numerum numeratum, ut Orthodoxi tenent.* (h) Hominum meminit, *ut ſignificet diſtinctiſſimam Dei de ſingulis providentiam*; q. d. *Singuli veſtrûm nominatim*, Brug. (i) Tact. Sacr. l. 3. c. 2. §. 10.

are

are taken away or cut off by a violent or immature death. Of this is mention, *Pſal.* 139. 15, 16. *In thy book were all theſe written.* (*k*) The Eccleſiaſtical Book, in which are written and regiſter'd the members of the viſible Church, who live a ſpiritual Life, either in reality, or in appearance at leaſt. Of this the Prophets make mention, *Iſa.* 4. 3. *Ezek.* 13. 9. *Pſal.* 69. 28. The Catalogue of them that profeſs faith in Chriſt (ſaith the learned (*l*) *Zanchy* is called the book of Life, and of the living, becauſe by the Church they are accounted in the number of them, *who are called and choſen unto Eternal Life.* [*Let them be blotted out*, &c.] *i. e.* ſaith he, *diſcover, O Lord, their Hypocriſies, and cauſe them to be ſeen and known ſuch as indeed they are, and let them be blotted out of the roll of the Saints, which are in the Church*: thus he. The Third is the Book of Life of the Lamb, mentioned *Rev.* 3. 5. and elſewhere; after the manner of men given to God, in which the names of his Elect are ſaid to be written. A book, in alluſion to the cuſtom of regiſtring or enrolling of thoſe that are choſen to any dignity or office. Hence the *Roman Senatours* were vulgarly called *Patres conſcripti*, and Souldiers are ſaid to be enrolled. A Book of Life it is called, becauſe 'tis to this they are elected, *viz.* Eternal Life to be enjoyed in Heaven; and the book of Life of the Lamb, becauſe Chriſt is the Head of the Elect, though he be not the Head of Election; and the Elect are not brought to Life, but by his Blood, *as of a Lamb without blemiſh or ſpot.* Hence then we anſwer the objection, when any are ſaid to be blotted out of the Book of Life, underſtand it of the Book either Phyſical or Eccleſiaſtical, never of the Lambs book of Life. *Judas*,

(k) *In libro tuo hæc omnia ſcribebantur.* Piſc. (l) *De natur. Dei*, C. 5. c. 3. col. 583.

Arius,

Arius, *Julian*, others were blotted out of both the former; out of the laſt never any was or ſhall be blotted. As for the Inſtances in the objection; Surely *Moſes*'s Wiſh never tended to this, that he might be deprived of Eternal Life for the Salvation of that people: but rather (in the firſt ſenſe) that he might undergo the moſt bitter and untimely death, than that they all might be cut off and deſtroyed. And this the very context manifeſts. The People of *Iſrael*, *Aaron* himſelf too much furthering them, had committed moſt grievous Idolatry; this the Lord had avenged the day before *Moſes* puts up this requeſt to God, by ſending in the ſword, by which there died in one day three thouſand men, *Ex.* 32. 28, 29. That the whole People might not periſh with a like deſtruction, their General interpoſeth himſelf, and offers himſelf rather to be ſlain, to be devoted to death, though an ignominious one, ſaying, *blot me out of thy book*, *viz.* that Phyſical one of natural Life; no, ſaith God, *thoſe that have ſinned will I blot out*, and not thee, who art free from the guilt of that Idolatry. Compare *Numb.* 11. 15. * And thus was the Scripture underſtood by the Ancients, by *Hierom*, and *Greg. lib.* 10. *Mor. c.* 7. by *Menoch.* too, and *Eſt. &c.* which may further be evinced by this abſurdity conſequent to the other interpretation. Truth it ſelf hath ſaid, *Jo.* 15. 13. *Greater love hath no man than this, that a man lay down his Life for his Friends*, *viz.* to ſuffer a temporal death for them; but if it be granted that *Moſes* offered himſelf to Eternal deſtruction, that he might obtain Salvation, or ſafety to the *Jews*, it would follow, that there were found in him love greater than the greateſt, which is abſurd. I cloſe this particular with that note of Mr. *Ainſworth*

* *Conſilat cui ſilet & vacat*, Poli Synopſ. *in* Ex. 32. 33.

no

on the place. Herein *Moſes* dealt as a Mediator betwixt God and men, and was a figure of our Mediator Chriſt, who laid down his life for the Sheep, *Jo.* 10. 15. *and redeemed us from the Curſe of the Law, when he was made a Curſe for us, Gal.* 3. 13, *&c.*

As to the other inſtance of *Paul*; it appears that he kept himſelf within the bounds of temporal puniſhment, and intended only to be an *Anathema*, to be excommunicated rather than the people of *Iſrael* ſhould periſh for Eternity. Thus *Hieron.* comparing the deſires of *Moſes* and *Paul* together, ſaies, *the good Shepherd laies down his life for the Sheep. Paul* would periſh, not for ever, but for the preſent——the Apoſtle would periſh in the Fleſh, that others might be ſaved in the Spirit; pour out his own blood, that the Souls of many might be ſaved. And that *Anathema* (ſaith he) ſometimes ſignifies cutting off by death, might be proved by many Teſtimonies of the Old Teſtament. Waving thoſe, I will only ſubjoyn one of our own, deſervedly famous for his skill in critical Learning, *viz.* Dr. *Hammond* on *Rom.* 9. who after that he had interpreted accurſed from Chriſt, to be excommunicated from the body of the Church, (as the Church is called Chriſt, 1 *Cor.* 12. 12. *Gal.* 3. 27. according to the cuſtome among the *Jews*, as among us, to call the Wives after the Husbands name, *Iſa.* 4. 1.) and havin g aſſerted that in the beginnings of the Chriſtian Churches, a delivery over to Satan was an attendant upon excommunication, which the deſtruction of the Fleſh did accompany, *i. e.* grievous torments of the body; confirms this expoſition of this place of *Paul*, by comparing it with a ſaying of *Ignatius* the *Martyr*, in his *Epiſt. ad Rom.* which in *Engliſh* ſounds thus, (*m*) let the puniſhment of the De-

(m) Κόλασις διαβόλε ἐπ' ἐμὲ ἐρχέσθω, μόνον ἵνα Ιησῦ χριςῷ ἐπιτύχω.

vil

vil come upon me ſo that I may only enjoy Chriſt: where, ſaith the Dr. the puniſhment of the Devil cannot be underſtood of Hell puniſhments, as which are not at all ordinable to the enjoyment of Chriſt: but whatſoever temporal puniſhments might be inflicted even by the Devil himſelf, though unto death. However theſe things are, yet, out of the Lambs book of Life there is no blotting. I conclude this long digreſſion with that of *Auguſtine* on *Pſal.* 69. 28. *(n)* We are not ſo to underſtaand it, Brethren, as if God did write down any man in his book of Life, and blot him out again. If a man could ſay, what I have written, I have written, *doth God write down any and blot him out?*

Thirdly, Chriſt watcheth his; he ſets a guard on them, and hath his Eyes over them continually. *Jacob*'s care by day and night over *Laban*'s Flock, *Gen.* 31. 39,40. is nothing if compared with Chriſt's over his. Chriſt neither ſleeps nor ſlumbers, *Pſal.* 121. 3, 4. And if King *Philip* could ſay, he could ſleep ſecurely, becauſe his Friend *Antipater* watched by him, may not Chriſt's Sheep be much more confident, who have Chriſt to keep them? His ſeven eyes, *Zech.* 3. 9. are ever open, yea ever run to and fro through the whole Earth, *Chap.* 4. 10. which by Mr. *Mede* are ſaid to be Seven created Spirits, even *Arch-Angels*, the Miniſters of God in caring for his: who are hence called Watchers, *Dan.* 4. 13, 17, 23. not only becauſe of their ſpiritual nature and life, they needed not, as meat or drink, ſo neither ſleep; but alſo from their office, being the Miniſters of the Divine Providence and watchfulneſs over his, always attending to do his pleaſure, for the preſervation of his Sheep, and deſtruction of

(n) *Fratres, non ſic concipere debemus, quòd quemquam Deus ſcribat in libro vitæ, & deleat eum; ſi homo dixit, quòd ſcripſi ſcripſi— Deus quenquam ſcribit & delet?* Aug. *in* Pal. 68.

Wolves. Fourthly,

Fourthly, Chriſt folds his, brings them together, into his holy Mountains, *viz.* into Goſpel-Churches, where they are preſerved and kept in the midſt of dangers, with which many ſtraglers are taken away. The preſervation and abundant feeding of Goſpel-Churches is the proper intendment of that promiſe, *Iſa.* 65. 10. (*o*) ſo of that, *Mic.* 2. 12. as ſheep for fear of the Wolf gather themſelves together, and get up together in the Fold: So Chriſtians by errours, hereſies and hereticks are driven together in Churches, over which Chriſt watches according to the promiſe, *Iſa.* 4. 5. (*p*) [*every dwelling place of Mount* Sion] i. e. *the Church in general*; *upon her aſſemblies*] i. e. *particular Churches or congregations*; *ſhall be a defence*] (*q*) the word here render'd *defence*, is elſewhere found only, *Pſal.* 19. 5. and *Joel* 2. 16. in both which places we tranſlate it the bride-Chamber: the *Jews* underſtand by it that vail caſt over the Bridegroom and his Bride whilſt the Marriage is conſummating. This place was ſecret and ſafe, and fitted for pleaſure, fitly therefore repreſenting both the defence and comfort which God affords his People, married to the Lord, and to one another by the will of God. Glad experience in theſe latter daies hath atteſted how the Lord hath preſerved his People in their keeping cloſe to him and to one another; whereas they that have lived ſcattered, and have withdrawn from the Aſſemblies of his People, have become a prey to Wolves and Foxes.

(o) *Si autem armenta ſervorum Dei bene habebunt, quantò magis ipſi?* Calv. (p) כָּל־מִכּוּן הַר־צִיּוֹן *Super totum ipſum montem, a radice ad verticem*, For. (q) חֻפָּה

Re-

Reflections.

Alas! of what advantage is it that I proſper in the World, whilſt I am none of the Sheep of Chriſt? What though I prize and value my ſelf, and others do eſteem me for my worldly greatneſs, whilſt the Lord Jeſus ſets no value nor price upon me? May I not fear leſt that word be accompliſhed in me, *Luk.* 16. 15. *That which is highly eſteemed amongſt men is abomination in the ſight of God*? Whatever I may pleaſe and pride my ſelf in, what will it profit me, whilſt I am not in value with the Lord? Is it my wealth that I boaſt my ſelf of? This is that indeed which too many rate themſelves by, and think themſelves by ſo much the more ſimply happy and valuable, by how much their riches increaſe more than others; they ſtrut themſelves on their Dunghills, becauſe a little higher than their Neighbours. 'Tis not for nothing that the Scriptures have warned againſt this, *Pſal.* 62. 10. *If Riches increaſe, ſet not your heart upon them*, if they grow like Herbs or Fruits, inſenſibly and abundantly; yea, and by lawful and laudable means, though they come in at the Street door, and not at a Poſtern: Whether left you by Parents, or riſing from the provenue of the Field, or any other way without wrong or injury to another, *yet ſet not the heart upon them*; place not your felicity in them, think not your ſelves ſimply the better or ſafer for them. Be not puffed up with outward things, as a bubble with a Child's breath in a Walnut-ſhell, when he hath in it a little Sope. The Apoſtle alſo cautions againſt this, 1 *Tim.* 6. 17. Should the Ant think herſelf ſome great buſineſs, becauſe gotten upon her hillock? Or the Sumpter-horſe becauſe laden with treaſure?

For the Worldling.

treaſure? Should the *Egyptian* Aſs think himſelf worſhipful for bearing the Golden *Iſis* upon his back? And yet alas! thus we ſee it to often. Many mens good and blood riſe together; their Hearts are lifted up with their Eſtates, as a boat that riſeth with the riſing of the water. But, O my Soul! what are theſe to be truſted to? They are not *Entities*, *Pro.* 23. 5. *Wilt thou cauſe thine eyes to flie after that which is not?* Riches have no ſolid ſubſiſtence, though the fooliſh world call it *Subſtance*: There is no firmneſs or ſolid conſiſtence in the Creature; 1 *Cor.* 7. 31. *and they that rejoyce in them, rejoice in a thing of nought*, *Amos.* 6. 6, 13. have they not, do they not make to themſelves wings, *Eagle's wings, to flee away*? How many, O my Soul; haſt thou not only heard or read of, but even in thine own experience obſerved, who from great Wealth have been brought to a Morſel of bread? Some that have fared deliciouſly, it may be riotouſly every day, that thou haſt known to want a draught of Drink to quench their thirſt? And wilt thou glory in theſe things that paſs away, like a Torrent, like a Bird, like a ſwift winged Eagle? But put caſe, my Soul! that they ſhould abide with me, andcontinue all my daies, though my Bellyſhould be filled with theſe hid treaſures, *viz.* with *Gold*, *Silver*, *Jewels*, which lye in the bowels of the Earth; yea, though I ſhould have enough to fill not my ſelf only, but my Children too, though I ſhould have many of them, and lay up enough, and choice for my Babes, *Pſal.* 17. 15. yet, after all, *theſe are not evidences of choice love from God.* 1 *Tim.* 6. 17. *not truſt* (r) *in uncertain Riches*, not hope in the inevidence of Riches; they are no ſure evidence that

(r) Ἠλπικέναι ἐπὶ πλούτε ἀδηλότητι.

God

God hath more reſpect to thee, than to others, they are bleſſings but of the left hand, of the Foot-ſtool. *Luther* could call the whole *Turkiſh* Empire *but a crum which God caſt to that Curr.* Love or hatred is not known by what is before a man, *Eccleſ.* 9. 1. theſe external things ſhew neither the love nor the hatred of God to any man; neither is proſperity a certain ſign of love, nor adverſity of hatred from God, ſeeing theſe things are given promiſcuouſly according to pleaſure, not favour. The Sun of proſperity ſhines as well upon the brambles of the Wilderneſs, as Fruit-trees of the Orchard; the Snow and Hail of adverſity light upon the beſt Gardens, as well as upon the Wilderneſs. *Ahab*'s and *Joſiah*'s ends concurr in the very circumſtances. *Saul* and *Jonathan*, though different in their deportments in their Life time, yet in their deaths were not divided. The rich man fared deliciouſly every day, and was as richly clad, whilſt *Lazarus* lies at his door in rags, and begs for crums. Sweet ſmelling *Smyrna*, the pooreſt of the ſeven Churches, yet hath the richeſt price ſet upon * it, *Rev.* 2. 9. *Conſider therefore, O my Soul!* it ſpeaks thee not happy for another world, that thou proſpereſt in this. *Glory not therefore, O my Soul, in thy riches, Jer.* 9 23. *for neither thy Silver nor thy Gold ſhall be able to deliver thee in the day of the Lord's wrath, Zeph.* 1. 18. money hath drowned many a Soul, delivered none: Money can neither pacifie God, nor ſtill thy conſcience, nor ſtop the Enemies mouth: *Not Riches but Righteouſneſs, delivereth from death*; thou maieſt be never the more in Gods favour for the Coyn in thy Coffers, yea thou maieſt be curſed, though, yea, becauſe thou art thus proud, *Pſal.* 119. 21.

* *Nudus opum, ſed cui cælum terræq; patebant, de* Archimede Silius.

Or is it my Power, Glory or Greatneſs in the World that I pleaſe my ſelf in; and ſay, it is well with me becauſe I am renowned and ſet on high in the World? This ſome elate themſelves with, and think themſelves by ſo much the more dear to God, by how much they are the more feared by men; and eſteem themſelves out * of gun-ſhot from men, and thence conclude they are ſafe. This was *Edom*'s caſe, *Obad.* 3. and 4. *verſ.* his Countrey was Rocky and Mountainous, and hence he concluded himſelf above danger; yet God threatned to bring him down, and performed it. *Let not the mighty man glory in his might, Jer.* 9. 23. A bulging wall is not farr from a down-fall. While the word [*Is not this great* Babylon, *&c.*,] was yet in *Nebuchadnezzars* mouth, he was deprived of his Kingdom and driven from men, *&c. Dan.* 4. 1. Not all the Worlds Grandees are God's Favourites: May I not be vile in Gods eyes, whilſt great in mens? Is not *Antiochus* the Great, that called himſelf *Epiphanes* (illuſtrious) by the Holy Ghoſt called a *vile Perſon*, *Dan.* 11. 21? And hath not the Moſt High branded many [illegible]d Great Ones, with either changing, or detracting from their names, to manifeſt his contempt of them? As to ſhew his regard to faithful * *Abram*, he added a letter of his own name to his, and called him *Abraham*. *Jacob* was dub'd, *Iſrael* (a Prince with God in the Field. *Solomon* called *Jedidiah* (*beloved of the Lord*) 2 *Sam* 12. 25. So to evidence his contempt of wicked ones, how great ſoever, as to external pomp, he taketh away the letters * of his Name from them. Thus *Eliakim* was

* *Major ſum quam cui poſſit Fortuna nocere.* * *Dadun* Hebræi *quod ex nomine ſuo Tetragrammato Deus littera* ה Abrahæ & Saræ *addiderit*. Bith. Liv. pag. 2. * *Abraham* is the firſt man in the world whoſe name is changed of God; and it ſignifieth a change of ſtate, and a renewing with increaſe of Grace from God, *Airſw. on Gen.* 17. 5.

called

called *Jehojakim*, which ſome write *Joakim*, and ſome *Greeks* Copies *Mat.* 1.11, read *Jakim*: So his Son *Jchojakin*, is called *Jechoniah*, and in diſgrace *Coniah*, *Jer.* 22. 24. not only the firſt part of his name being cut off, a ſad preſage that e're long God would cut him off; but alſo that letter which appertained to Gods name being taken away; God will not have his name defiled with ſuch a vile one. Worldly greatneſs, O my Soul! may be a burden, back and heart burden, no mark of Chriſts Sheep: *They that work wickedneſs are ſet up*, *Mal.* 3. 15. they are increaſed, adorned, they flouriſh and are lively, enjoy the greateſt felicity in this world, even till they are weary of them again. *Charles* the *Fifth* (whom of all men the World judged moſt happy) curſed his Honours a little before his death, his victories, trophies, and riches, ſaying *abite hinc*, *abite longè*, *get ye hence*, *get ye far hence*, ſo inevidential of Divine love are worldly honours, as well as Riches.

Or is it my wiſdom and policy that I plead as an evidence of Gods love? that I am wary in matters of Religion and State, having an eye at mine own ſafety in all? Is it becauſe men cry me up as the grand Politician? that I have a glove for every hand, a Conſcience that can ſtretch to any thing? a Religion, or Profeſſion for every day that changes? And was not *Achitophel* ſuch a ſage? the Oracle of his daies? and yet proved the notation of his name to an hair, *Couſen German to a fool.* *Let not therefore the wiſe man glory in his Wiſdom.* *Not many wiſe men after the fleſh — are called*, 1 *Cor.* 1. 26. *Ulpian* the chief Lawyer, *Galen* the chief Phyſician, *Porphyrie* the chief *Ariſtotelian*, and *Plotinus* the chief *Platoniſt* were all profeſt Enemies to Chriſt and his Truth. None miſcarry oftner than men of great parts: none ſo deep in Hell as the moſt knowing. Truſt not therefore, O my Soul! to any or all theſe

Or is it my Power, Glory or Greatneſs in the World that I pleaſe my ſelf in; and ſay, it is well with me becauſe I am renowned and ſet on high in the World? This ſome elate themſelves with, and think themſelves by ſo much the more dear to God, by how much they are the more feared by men; and eſteem themſelves out * of gun-ſhot from men, and thence conclude they are ſafe. This was *Edom*'s caſe, *Obad.* 3. and 4. *verſ.* his Countrey was Rocky and Mountainous, and hence he concluded himſelf above danger; yet God threatned to bring him down, and performed it. *Let not the mighty man glory in his might, Jer.* 9. 23. A bulging wall is not farr from a down-fall. While the word [*Is not this great* Babylon, *&c.*,] was yet in *Nebuchadnezzars* mouth, he was deprived of his Kingdom and driven from men, *&c. Dan.* 4. 31. Not all the Worlds Grandees are God's Favourites: May I not be vile in Gods eyes, whilſt great in mens? Is not *Antiochus* the Great, that called himſelf *Epiphanes* (illuſtrious) by the Holy Ghoſt called a *vile Perſon*, *Dan.* 11. 21? And hath not the Moſt High branded many [illegible]d Great Ones, with either changing, or detracting from their names, to manifeſt his contempt of them? As to ſhew his regard to faithful * *Abram*, he added a letter of his own name to his, and called him *Abraham*. *Jacob* was dub'd, *Iſrael* (a Prince with God in the Field. *Solomon* called *Jedidiah* (*beloved of the Lord*) 2 *Sam* 12. 25. So to evidence his contempt of wicked ones, how great ſoever, as to external pomp, he taketh away the letters * of his Name from them. Thus *Eliakim* was

* *Major ſum quam cui poſſit Fortuna nocere.* * *Tradun.* Hebræi *quod ex nomine ſuo Tetragrammato Deus litteram* ה Abrahæ & Saræ *addiderit.* Bith. Liv. pag. 5. * *Abraham* is the firſt man in the world, whoſe name is changed of God; and it ſignifieth a change of ſtate, and a renewing with increaſe of Grace from God, *Airſw.* on *Gen.* 17. 5.

called

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things which truſted to, will drive thee farther from, not endear thee to Chriſt.

For the Hypocritical Profeſſor.

Doth Jeſus prize and ſhew ſuch regard to all his? what then may I think of my ſelf, whoſe Soul is not upright with God? Will formal ſervices, and outſide performances appear to be Gods mark, that I may thence conclude his owning me? Were not the *Phariſees* of old as much Chriſts Sheep as I? Who made clean the outſide of the Cup and Platter, whilſt within they were full of extortion and exceſs, *Mat.* 23. 25. and were it not much more wiſdom to waſh my heart, *Jer.* 4. 14. and not my hands only, with *Pilate*? Grace and Nature both begin at the heart, at the center, and from thence go to the circumference. 'Tis but art and Hypocriſie that beginneth with the face and outward lineaments. What can I plead as Chriſts mark, that I may hope for any care and acceptance of him?

Is it that I perform duties of worſhip? that I hear, pray, confer with others of the truths of God? Will this be found to be Chriſts brand? Have not others, not of his Sheep, gone thus farr? ſee *Ezek.* 33. 30, 31, 32. [*they come unto thee*] very godly, and in great Troops; [and they ſit before thee] very demurely, and (to ſee to) devoutly, but all this without any heart: they were like the *Athenians*, of whom it was of old ſaid, *that they knew what was good and right, but would do neither*: their ears were at a Sermon, their Hearts in worldly matters. It ſhould be *ſurſum corda*, hearts in Heaven; but when many mens bodies are in *ſacellis*, about holy duties, their hearts are in *ſacculis*, in and about their Money-bags, as *Auguſtine* complained in his daies. It's preſumed that many hear who mind little of what they hear; of ſuch the Apoſtle ſpeaks, *Ja.* 1. 22.

1. 22. that hereby put paralogiſms, falſe reaſonings, upon themſelves, to their ruine.

Or that I pray? So did the *Jews* of old, *Iſa.* 1. 15. yet, were rejected of God, becauſe filthineſs was within: See there, from *verſ.* 11, downward. Multitude of Sacrifices without Faith and Heart-Devotion, is no better than meer hypocriſie and illuſion. They came to appear before God, *verſ.* 12. *Heb. to be ſeen*, that was all they deſigned in their approaches to God, that they might be ſeen, and taken notice of to be there, elſe all had been loſt, if they had not been noted and noticed. Thus the *Phariſees*, *Mat.* 6. 5. were it not for this gale, the Wind-mill would not about; were it not for this poiſe the Clock would ſtand ſtill. The Nightingale, ſay Naturaliſts, ſings beſt when men be by and obſerve her; ſuch Hypocrites are, but true devotion deſireth not to be ſeen of any, ſave *Him who ſeeth in ſecret.* &c. Conſider, O my Soul, that ſtinging Scripture, *Pro.* 21. 27. *The ſacrifice of the wicked, and that is*, all ceremonies and external Rites, which without inward affection God regards not; *how much more then when he brings it with an evil mind?* What is that evil mind, but performing duties of worſhip to God, with a deſign to impoſe upon men; that they may be accounted good men, while yet they live in a trade of ſin? *De Dieu* tranſlates that latter clauſe, even when they diligently offer it, and gives this the ſenſe, wicked men in offering ſacrifices, are wont to uſe that diligence, that they may make a ſhow of ſome eminent piece of piety, and yet neither ſo can they bring it about, but that they and their offerings are an abomination to the Lord. To appear to men to be ſomething, may be mans Ear-mark, not Chriſts. To be cried up by men as ſome great Profeſſour may be a brand for and from men, but not Chriſts. See *Luk.* 16. 15. A thing may

ſhine in the dark, and that ſhining proceed from nothing but rottenneſs. May it not be ſo with thee? O my Soul! Two things make a good Chriſtian, *good Actions* and *good Aims*, and though a good aim doth not make a bad action good, (as in *Uzzah*'s caſe) yet a bad aim makes a good action bad, as in *Jehu*, whoſe Juſtice was approved, but his policy puniſhed. Search thee, O my Soul, for Chriſts ear-mark, which is hearing and obeying Gods Commandments, *Pſal.* 119. 5, 6. *Jo.* 8. 47. the Ears of the Soul drawn up to the Ears of the body, that one ſound may pierce both at once. And for Chriſts brand-mark, which is two fold, the one to which God and thy own heart alone are privy, *viz.* ſincerity, uprightneſs of aims and ends, *Pſal.* 51. 6. the other are more evident, becauſe more outward, *viz.* Love to God and thoſe that are his, *Jo.* 5. 1, 2, 3. *Jo.* 13. 34, and 14. 15. *how can I ſay I love God, when my heart is not with him*, as ſhe ſaid. *Judg.* 16. 15. The Swan in the Law was rejected for ſacrifice, becauſe of her black skin, under white Feathers. *Fear O my Soul!*

The poor upright hearted ones.

Infinite refreſhment and abundance of encouragement may this be to upright hearted ones. What though I am the contempt and ſcorn of the World, who account me not worthy to be ſet with the Dogs of their Flocks? yet hath Chriſt put his mark upon me, making other account of me, taking me as his, and preferring me before thoſe that thus ſlight me; I am one of Chriſt's Sheep. What though *Joſeph* were ſold by his Brethren for 20 pieces of Silver, not all out the price of a ſlave, *Ex.* 21. 32. herein doing what was afterward charged on ſome of his mercileſs iſſue, *Amos.* 2. 6. *ſelling the juſt for Silver, and the poor for a pair of Shoes:*

Eſpe-

Eſpecially if that be true which ſome of the *Hebrews* tell us, that of thoſe twenty pieces, each of the ten Brethren had two, to buy Shoes for their feet? Yet little knew thoſe Merchants what a price they had in their hands, even the Jewel of the World, and him that ſhould one day be Lord of *Egypt*. Such honour have Gods Saints in the Lords eſteem, however vilipended by men. For their worth, and Gods prizing them, they are called Princes in all Lands, *Pſa.* 45. 16. *Kings in Righteouſneſs, though ſomewhat obſcure ones, as* Melchiſedek, Heb. 7. *Many Righteous men,* Mat. 13. 17. *are many Kings,* Luk. 10. 24. *they are Gods portion,* Deut. 32. 9. *the dearly beloved of his Soul,* Jer. 12. 7. *his Inheritance,* Iſa. 19. 25. *peculiar ones,* Ex. 19. 5. *the people of his purchaſe that comprehend all his gettings,* 1 Pet. 2. 9. *his glory,* Iſa. 46. 13. *his Ornament,* Ezek. 7. 20. *his Throne,* Jer. 14. 21. *a Royal Diadem in the hands of* Jehovah, Iſa. 62. 3. *poor of this World, rich in Faith, Heirs of the Kingdom.* Ja. 2. 5. this the Cock on the Dunghil, the *Midianitiſh* muckworms take no notice of. In Chriſt their head they could ſee no comlineſs, though he were the chiefeſt of Ten Thouſand; *God had hid him (in whom all the Treaſure of Wiſdom and Worth were hidden)* under the Carpenters Son; ſo are all Gods precious ones, for the moſt part, abjects in the worlds eye; their Glory is within, their Life hid; they are great Heirs, but as yet in their non-age: Kings, but in a ſtrange Countrey; Heads deſtinated to a Diadem, but this the World knows not, 1 *Jo.* 3. 1. Let it ſuffice thee, O my Soul! that God, and all that can ſpiritually diſcern, know it, and ſo ſhall others, as *Joſeph*'s Brethren did him, in his bravery. Take this abroad into ſome particulars, it may yet ſmell ſweeter.

Firſt, Their perſons are precious; they eſteem

Chriſt ſo, and ſo doth he them: He diſregards all the reſt of the world in compariſon of them; were it not for them, God would not ſo much as look to the world in a way of mercy. Though men being mad, think they ſhall never rid them ſoon enough out of their parts, yet were theſe once gone, they would find the miſery of it. No ſooner is *Lot* out of *Sodom*, but Fire and Brimſtone from Heaven is about their ears. When *Auguſtine* was dead, *Hippo* was taken: When *Luther* gone, *Germany* ſpoiled: When *Pareus* laid in his Grave, *Heidelberg* taken. The Plague ſwept away many Ten Thouſands in *London*, after the caſting out of the Miniſters. *Abſq; ſtationibus non ſtaret mundus*, was in uſe among the *Jews*. *God accounts his precious*, *Iſa.* 43. 4.

Secondly, Their blood is precious, *Pſal.* 72. 14. which their Enemies ſpill as water on the Ground. Their death precious, *Pſal.* 116. 15. which he will not eaſily permit their Enemies to pleaſe themſelves in. He will not eaſily ſuffer any to do them wrong.(*t*) *Take heed that thou ſpeak not to* Jacob *good or bad*, *Gen.* 31.24. God carefully preſerves their Life, their blood. Or Secondly if ſpilt, he will dearly avenge it. *Abels* blood hath many voices, and cries loudly in Gods Ears He puts up the drops of their blood like precious balſom. Yea,

Thirdly, So are their Tears, *Pſal.* 56. 8. In which Text are many Elegancies; beſides, a * *paronomaſie* in the *Hebr.* which cannot be *Engliſhed*. Obſerve, God hath a bottle for his peoples Tears, which the opprobries and perſecutions of their adverſaries force from them; He bottles them up as ſo much ſweet water;

(t) *See* Gataker's *ſenſe of Num.* 33. 21. *in* Cin. pag. 216. *and in* Poli Synopſ. *in loc.* * נוד *fuga*, & נאד *uter*.

yea

yea every one of them, for Tear is ſingular in the *Hebr.* every Tear of mine, not one of them ſhall be loſt; and then he hath a book too, where they are regiſter'd, whence not blotted out.

Fourthly, their prayers are precious and delightful to him, *Pro.* 15.8. their Prayers * are ſet in oppoſition to all ſacrifices; they are his delight, his muſick, his honey drops ſweeteſt perfume, his calves of the lips, with which when they cover his Altar, he is abundantly well pleaſed. This enters into his * Ears, *Pſal.* 18.6. yea, his Ears to their prayers, 1 *Pet.* 3. 12. *q. d*, though their prayers are ſo faint that they cannot come up to God, God will come down to them. He can feel breath, when no voice heard, *Lam.* 3. 56. and theſe ſtrangely charm him, *Iſa.* 26. 16. (Prayer there is in *Hebr.* a charm) that he breaks forth into thoſe words, *Iſa.* 45. 11 *Ask of me*, &c. *concerning the works of my hands command ye me. O that thou underſtoodeſt, O my Soul, the latitude of this Royal Charter; then wouldſt thou pray alwaies with all prayer and ſupplication*, &c. *Epheſ.* 6. 18. Yea,

Laſtly, their meek and quiet Spirit, which ſome may fear the ready way to expoſe them to the contempt and injuries of men, yet is of great price with God, 1 *Pet.* 3. 4. God makes much reckoning of it, becauſe like himſelf. Be cheerful therefore, O my Soul! rejoyce and work righteouſneſs, though men ſpeak ſlightly and deſpightfully: The Moon ſtops not its courſe, though Currs bark at it; Who would much value the ſlights of a poor Lacquie, who knows he hath the Ear and Heart of his Soveraign Prince:

* Cant. 4. 11. Pſal. 141. 2. Hoſ. 14. 2. * Ὦτα αὐτοῦ εἰς δέησιν αὐτῶν.

CHAP.

CHAP. X.

The Sheep is known a meek and harmleſs Creature; Saints are, or ſhould be, of a quiet nature.

Obſervation.

PAſs we from the Shepherd to the Sheep; of which Creatures we find many properties, peculiar to them, which the Holy Ghoſt hath an eye to, in calling Saints by the name of Sheep, We begin with that of *Meekneſs*; for which the Sheep is much famed, to be a mild, quiet harmleſs creature; In ſo much as it is become a proverb, (*a*) to live like a Sheep, *i. e.* meekly, quietly, harmleſly; and (*b*) the manner or want of Sheep. *viz.* to be inoffenſive and harmleſs. Hence *Fabius Maximus* was called a Sheep, from his meekneſs and the pleaſantneſs of his carriage. We have a Proverb among us, not altogether unlike thoſe mentioned, when we ſay, *as meek as a* * *Lamb.* Now this meekneſs in a Sheep may be conſidered ſeveral waies; as oppoſed

Firſt to pride, The Sheep is not ſubject to Elation; though it be of the choice and top breed of a Countrey, yet, is it not there by lifted up to contemn others; though loaden with a thick and choice Fleece, yet is not thereof proud, nor ſtruts it. The Horſe is a proud Creature, ye may perceive it in the carriage of his head, yea, in the very lifting up his Feet: Not ſo

(a) Προβατὶς βίον ζῆν. (b) προβάτου ἦθος *Agno mitior, in* Stob. *Agninis moribus, in* Ariſtoph *&* Heſych. *Cùm fervet maximè tam placidum quam Ovem redde,* Terent. * Fabium Maximum *refert* Plutarchus, *propter manſuetudinem, & morum placiditatem, ſuiſſe oviculam vocatum.*

the

the Sheep: Obſerve what difference ye can find in the Gait; *&c.* of the poor *Iriſh* ſheep twice the year ſhorne, and your *Leiceſter-ſhire* or *Northamptonſhire* Sheep, with their deepeſt coats on their backs, if any thing, theſe laſt ſeem to give a skip, when disburdened of the load of their Fleece.

Secondly, to clamour and noiſe; it is ſilent and makes no ſtir, doth not lay open its mouth. Hence the Scripture uſeth the inſtance to ſet out Chriſts patient quietneſs in bearing indignities from his Enemies, *Iſa.* 53. 7. where mention is both of the Sheeps ſhearing and ſlaughter; 'tis much toſſing and tumbling, wrying the body *&c.* that the Sheep ſuffers when in the Shearers hands, and yet ſeldom bleats or complains; no, nor when led or drawn to be ſlaughtered: whether it be underſtood of the Butchers killing for ordinary food, or the Prieſts of old killing for ſacrifice. Well might *Phedrus* call a ſheep *patientem injuriæ*, patient and quiet under injury and wrong ſuffered.

Thirdly, To offence and injury done to others: Nature hath not armed the Sheep with what may be offenſive, as other Creatures. Though in ſome places ſheep have Horns moſt of them, yet are they not wont to wound and gore with their Horns, as doth the Bullock, nor ſtrike with the Heels, as the Horſe; nor bite with the Teeth, as Dogs, and Hogs; nor ſting with the Tail, as the Serpent, *&c.* the poor ſheep hath no ſuch Weapon to offend; ut as it bears wrong ſo it does none.

Fourthly, to Wrath or remembrance of injuries received; The Sheep is no wrathful Creature, retains not the memory of wrong done; when worried by Dogs,

Dogs, *&c.* is ſoon appeaſed and ſtilled again, ſo as to be placid, not fretting nor fuming afterward. Of ſome Creatures it's obſervable how long they will remember wrong done them; as an Horſe, a Dog, *&c.* but the meek ſheep not ſo.

Fifthly, To peeviſhneſs and frowardneſs; 'tis no ſullen Creature: the Shepherd may gently lead or drive it, and find it obeying, readily complying with his Commands not apt to take pet, like a reſty Horſe, or an untamed Bullock.

Application.

In all the forementioned particulars, Saints, the Followers of Jeſus, are, or ſhould be like a Sheep, whoſe meekneſs is often commended, and they preſt to it often. See it in the ſeverals.

Firſt, not high-minded, not haughty ſpirited, not ſtanding on, or priding themſelves in, their diſpariſons, like the proud *Phariſee*, *Luk.* 18. 11. though they are of higher extraction than the reſt of the World: Yea, becauſe they are, being born again of God, they contemn not others with a ſelf-elation; but rather in humble abaſement lay themſelves low, whilſt they admire that Grace which hath made them to differ from the worſt of men. That they who were Dunghil-born, as others, ſhould be ſet amongſt Gods Princes, is that which many times cauſes them to ſay with higheſt admirations, *What am I? and what is my Fathers-Houſe?* That they who by nature were the Children of Wrath even as the reſt of mankind, ſhould have that enmity ſlain, and be made *partakers of the Divine nature*, *made the Sons of God by regeneration*, makes them a wonder to them-

themſelves. And the higher Grace hath advanced them, the more they avile themſelves. *Paul* conſidering what a perſecuter he had been, not only ſayes *he's unworthy to be called an* Apoſtle; but ſpeaks alſo his ſelf-abaſing frame, in *Epheſ.* 3.8. *Unto me, who am leſs than the leaſt of all Saints, is this Grace given, that I ſhould preach among the* Gentiles *the unſearchable Riches of Chriſt.* In the *Greek* there is a (*c*) comparative made of a ſuperlative: our *Engliſh* cannot reach the excellency in a word. Great *Paul* is the *leaſt of Saints, the laſt of Apoſtles, the greateſt of Sinners. Paulus quaſi palluulus* (ſay ſome) becauſe little in his own eyes. The more Grace, the leſs in ſelf-eſteem; the ſight of God is humbling, his Majeſty and Glory is ſuch, that the Soul neceſſarily falls at his Feet. Thus the beſt Balſoms fall to the bottom; the goodlieſt Buildings have loweſt * Foundations; the heavieſt Ears of Corn hang downward; ſo do the Boughs of Trees that are beſt laden. Abraham *is but duſt and Aſhes*, Gen. 18.27. Jacob *leſs than all the mercies of God.* Gen. 32. 10. *I am a Worm, and no man, ſaid* David. *More bruitiſh than any man, ſaith* Agur. *A man a Sinner, ſaith* Peter. *Not worthy to be called thy Son, ſaith the* Prodigal. Ignatius *in one of his Epiſtles ſaith, I ſalute you who am* ultimus, *the laſt and leaſt of all others*; he alſo uſeth a rare expreſſion in one of his Epiſtles *Tantillitas noſtra*, our meanneſs. None ſo humble as they who have neareſt communion with God. The Angels, *that ſtand before him*, cover their faces with two wings, as with a double ſcarfe, *Iſa.* 6.2. Neither gifts nor graces can puff up thoſe that are truly Chriſts: The more they receive from him, the lower in their own eſteem. *Now I have*

(c) Ελαχιστοτέρῳ πάντων τῶν ἁγίων, *Minimiſſimo*, Eſt. * *Opulentiſſima metalla quorum in alto latent venæ*, Sen. Epiſt.

ſeen

ſeen thee, and abhor my ſelf in duſt and aſhes, *Job.* 42. 5, 6. 'Tis the proud *Phariſee* that ſets forth not his wants, but his worth; *God, I thank thee, that I am not as other men*, &c. Chriſt doth plough and ſow altogether in low grounds, theſe prove very fertile. Mountains be curſed, if proud men be drawn out, and ſet high, 'tis to be hanged by their preferment, as *Haman*.

Secondly, Not clamorours, make no great noiſe of what they do, of what they ſuffer for Chriſt: Some ſuffer ſo grumblingly, with ſo much ſtirr, that it were better they bare nothing; every load on them makes them crack and complain ſo much: Saints are not ſo, they make not Mountains of Mole-hills; Yea, account the ſufferings of this preſent Life light, and not worthy to be brought into reckoning with the Glory reſerved for them. Hence it is not ſtrange to them though difficulties do betide, yea, ſurround them, they expected no leſs: The firſt leſſon they learn in Chriſtianity is Chriſts Croſs; take him and his Croſs together, not accounting it as a ſtrange thing, 1 *Pet.* 4. 12. i. e. be not ſo afrighted, as they that fall upon ſome new thing, and which they never thought of before. The *Syriack* renders it by a word which ſometimes ſignifies to *murmur*, to be *diſpleaſed*, and that ſenſe may have place here, do not murmur, be not offended at God, becauſe of troubles that may ariſe for the Goſpel. As Chriſt did, ſo Chriſtians ſhould ſuffer ſilently and without noiſe, *Iſa.* 53. 7. *As a ſheep before her ſhearer is dumb*] the *Heb.* word [*Rachel*] there uſed, ſignifieth an Ewe, this Ewe hath brought forth many Lambs: Such as was *Lambert* and the reſt of the *Martyrs*, who to words of ſcorn and petulancie, return'd *Iſaak*'s apology to his Brother *Iſhmael*, patience and ſilence, in ſo much that the Perſecutors ſaid, that they were poſſeſſed with

with a dumb Devil. Whereas others in their ſufferings rave and rage againſt God. *Cluverus* (an Author of good credit) reports from eye-witneſſes this ſad ſtory. That in the year 1632. there lived in the borders of *Muſcovia*, a Nobleman, a gatherer of Tribute, by Name *Albertus Pericoſcius*; whoſe manner was, when poor men could not preſently pay their Taxes, to diſtrain upon their Cattle, and drive them to his own home. It happened that this man loſt all, or moſt of what he had in one night; which when the wretch heard, he * raged, and diſcharged his Gun againſt Heaven, breaking forth into theſe blaſphemous ſpeeches: *Let him that killed my Cattle, devour them: If thou wouldſt not let me eat them, eat them thy ſelf.* Upon theſe furious barkings againſt God, there fell ſome drops of Blood: and this wretched man was turned into a black Dog, and howling, he ran to the dead Cattle, and began to feed upon them.

Thirdly, not offenſive or injurious to others, though they learn to ſuffer evil, yet not to do evil; no not to their Perſecutors, rendring evil for evil, nor reviling for reviling, but contrarywiſe bleſſing. The new nature hath armed them with defenſive, not with offenſive armour. Saints are not Bears, nor Lions, nor Bulls, but Sheep; who take much, do no wrong. They have taken out that leſſon from their Maſter, *Mat.* 5. 44. *Love Enemies; bleſs, do good, pray for them.* Thus Chriſt melted over *Jeruſalem*, the ſlaughter-houſe of himſelf and his Saints. He called *Judas* Friend and not Devil and prayed, *Father forgive them*, &c. And for deeds, he healed *Malchus*'s Ear waſht,

* *See this Example in* Clark's *Exampl.* Part. 1. Chap. 11. § 29. pag. 49.

Judas's

Judas's Feet, *&c.* His people in all ages have in ſome ſort reſembled him in this property. *Abraham* reſcueth his Nephew *Lot*, that had dealt ſo diſcourteouſly with him. *Iſaak* expoſtulateth the wrong done him by *Abimelech* and his Servants, and forgiveth and feaſteth them: *Jacob* was faithful to *Laban*, who changed his wayes ten times, and ever for the worſe: *Joſeph* entertained his malicious Brethren at his houſe; and whereas their malicious hearts miſgave them, *that he rolled himſelf upon them thereby*: *Gen.* 43. 18. *i. e.* took the advantage againſt them to cruſh them; he feaſted them on purpoſe to be reconciled to them. *Moſes* ſtands up in the gap for thoſe that had ſo ſoon forgotten him. *Joſhuah* marcheth all night, and fighteth all day, for the *Gibeonites*, who had deceived him. *Samuel* prayeth (*and God forbid he ſhould do otherwiſe*) for an ungrateful people, that had rejected him. *David* put on Sack-cloth, he wept and faſted, when his Enemies were afflicted: he ſpared *Sauls* Life, and afterward *Shimei*'s, when *Abiſhai*'s finger even itched to be taking off their heads. *Eliſha* ſet bread and Water before the *Syrians* that came to ſurprize him: and provided a Table for them that had provided a Grave for him. The Diſciples were ſollicitous of the Salvation of the *Phariſees*, that had accuſed them to their Maſter: *Stephen* prayed heartily for his Perſecutors, and prevailed, as *Auguſtine* thinketh for *Pauls* converſion.

Fourthly, Not wrathful, or revengeful. *Peter* muſt put up his Sword, if he mean to be Chriſts Diſciple. Chriſtians muſt not ſo much as grudge one againſt another, *Ja.* 5. 9. στενάζειν, is to groan, as they that have a great burden (ſo render'd, 2 *Cor.* 5. 4.) unleſs they will be condemned, for the Judge ſtandeth at the door as ready to right them; as if they retaliate, they leave him

him nothing to do unleſs it be to turn his wrath from their Enemies, on whom they have been avenged already, upon themſelves for their ſin of ſelf-revenge *Rom.* 12. 19. is full. *Avenge not your ſelves, but rather keep the Kings peace, and ſo give place to wrath, i. e.* to the wrath of God, ready to ſeize upon thine adverſaries, if thou prevent not by an over-haſty revenge of the wrongs done thee; for it's written, [*vengeance is mine*] mine Office and Royalty. Is it ſafe to invade his part? to juſtle the Chief-Juſtice out of his ſeat? Nothing leſs. *Valentinian* the Emperour, on his Death-bed, ſaid, of all his victories one comforted him, that he had overcome his worſt Enemy, his naughty and paſſionate heart. *Joſeph* accuſed by his lewd Miſtreſs either pleads not, or is not heard: He knew that though he ſuffered for a Seaſon, God would find a time to clear his innocency, and he was not deceived. *Moſes* complained not, but was ſilent, when wronged by *Aaron* and *Miriam*, God therefore ſtruck in for him, and ſtruck *Miriam* with Leproſie; *Aaron* eſcaped by his Repentance. They have Chriſt an Enſample, 1 *Pet.* 2. 23. *when he ſuffered, he threatned not*, &c. to give * reviling for reviling, what is it but to waſh away dirt with dirt? In revenge of injuries, he is the loſer, that gets the better. Hence the Apoſtle diſgraceth it, 1 *Cor.* 6. 7. with a (*d*) word that ſignifies diſgrace or loſs. When any one provokes us, we uſe to ſay, *we will be even with him*: There is a way whereby we may not only be even with him, but above him, *viz.* forgive him, feed him, *Rom.* 12. 20. the (*e*) word is *feed indulgently*, as Birds their young, or the Nurſe her little Child, or as a man his Friend

* *Convitium convitio regerere, quid aliud eſt quam lutum luto purgare?* Cart. (d) ἥττημα (e) ψώμιζε.

at Table, carving to him of the beſt. Ah this is a noble way of revenge indeed.

Fifthly, Not *peeviſh* and *fretful*, but of a mild and placid temper. A moroſe frame is unſuitable to a Chriſtian, who is commanded to be kind and courteous; following his Maſter, who was affable in his carriage and deportment. 1 *Pet.* 3. 8. [*courteous*] (*f*) the word ſignifies affable, eaſy to be intreated, and fit for converſe, who ſtudies to do things friendly and acceptable unto others. This the Apoſtle ſaies, is true Heavenly wiſdom, *Ja.* 3. 17. tractable, docile, not as an Horſe and Mule, that muſt be ruled with rigour, not with reaſon. Chriſtianity is no Enemy to courteſie (as ſome would perſwade us) but includes it, ſee the practice of holy ones this way in *Abraham* and the *Hittites*, *Gen.* 23. *Boaz* and his reapers, *Ruth.* 2. the Angels, and the Apoſtles ſalutations; the *Primitive Chriſtians* in their ſweet and engaging carriage, by which they drew the Obſervation and admiration even of their Enemies. A pleaſant, open and free Converſation is much more winning and prevailing, than a moroſe, reſerved, froward frame.

Reflections.

For the proud Profeſſor.

Many Profeſſors may here ſee their ſpots, ſo as to be convinced of and humbled for them. How unlike a meek Sheep am I, may the proud Profeſſor ſay? Who ſtrut, and pride my ſelf in the conceit of mine excellences reached above and beyond other men? The Apoſtles advice is, *be not high-*

(f) φιλόφρων *quaſi* ὁ τὰ φίλα φρονῶν, *qui ſapit amica.*

minded,

minded, but fear; and that is very plain, though highly Elegant, to cauſe proud plumes to fall, *Rom.* 12. 3. (*g*) *not to think more highly than he ought to think*, &c. And that was no unſeaſonable caution of *Iſidore*, *he that begins to grow better, let him beware leſt he grow proud, leſt vain-glory give him a greater overthrow than his former vices.* Much cauſe haſt thou, O my Soul! to beware: Swelling ſores will break e're long; the bulging wall will fall: Sad experience in our days hath atteſted the truth of the Apoſtle's aſſertion, 1 *Cor.* 8. 1. *Knowledge puffeth* up, a Metaphor from a pair of bellows, blown up and filled with wind; and that knowledge that puffeth up, will puff down to. But O my Soul, *his Soul which is lifted up*, which ſwelleth like a Bubble, and breaketh through its own weakneſſes, *is not upright in him*, *Habak.* 2. 4. *i. e.* is very corrupt and crooked, ſtark naught, and Gods Soul can take no pleaſure in him, but will ſurely puniſh him. Alas! why ſhould I be lifted up at what I have of free-gift? He that conſiders what he is by Sin, and what he ſhall be in the Grave, will find little cauſe of being lifted up with any thing.

For the complaining Chriſtian.

And how unlike one of Chriſts Sheep, am I, may the querulous, murmuring, complaining Chriſtian ſay, who make a great noiſe at every akeing Finger, and a great deal of complaint for every penny-loſs? As *Jehu* in a vain glory cryed out, *See my zeal for the Lord of Hoſts*, do not I ſay, *ſee my ſufferings for the Goſpels ſake? This is not in my patience to poſſeſs my Soul*, *Luk.* 21. 19. When one is comfortable and cheerfull, we ſay, he enjoys himſelf:

(*g*) μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν, ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν.

So when one keeps himſelf quiet in croſſes he poſſeſſeth himſelf in patience. Could *Paul* and *Silas* ſing and give Glory unto God in the ſtocks, and do I repine and murmur at every abridgment of Liberty? *&c.* Did the Apoſtles glorifie God that they were ſo * graced, as to be diſgraced for his ſake, *Act.* 5. 41. Did Mr. *Glover*, Martyr, weep for joy of his impriſonment, and ſhall I weep and fret for grief? 'Tis not being in tribulation, but continuing patient in tribulation, that anſwers the Apoſtles exhortations, *Rom.* 12. 12. Was Chriſts ſuffering as a Sheep before the Shearer or Slayer? And is it ſeemly for me to be like a wild Bull in a Net, chafing and raging?

For the injurious Chriſtian.

How little of a Sheep-like frame do I ſhew, when I deſign and purſue evil with evil? When I kick againſt every one that kicks at me? and not only ſnarle at the ſtone, but alſo fly at the hand that flings it? Chriſtians * are adviſed to give none offence, *to be without offence to all*, 1 *Cor.* 10. 32. 2 *Cor.* 6. 3. to be * without complaint, *Phil.* 2. 15. both ſuch as do not complain of others, and on whom others do not complain: To be harmleſs too, though ſome render the * *Greek* word ſincere, without mixture, yet others rather underſtand it without Hornes, *i. e.* having no power to harm. Chriſt would not have his puſhers, with the Horn, and ſo doing hurt: and ſhall I ſmite with the Tongue, ſmite with the Firſt, and yet call my ſelf a Chriſtian, as if one of Chriſts Sheep? To do good for good, hath ſomething of humanity in it; to do evil for evil, is but meer beſtial: to do evil

* *Martyr etiam in catinâ gaudet*, Aug. * Απρόσκοποι * Ἀμεμπτοι, * Ἀκέραιοι; *ex a privat. & κεράω miſceo. vel ex a privat. & κέρας cornu.*

for

for good, is devilliſh: but to do good for evil is Chriſt-like, and this alone is Chriſtian.

The wrathful and revengeful Chriſtian alſo may here ſee how far ſhort he comes of the duty and glory of a Chriſtian; whoſe heart is full of rancour and malice moſt diametrically oppoſite to a Chriſtian Spirit. Our paſſions are ſhort madneſſes; how unadviſedly do they make us ſpeak with the Tongue, and how unrulily to act? How ill a Counſellor, What a worſe Commander have I often found my Wrath? Do I pretend to be a Follower of Chriſt, and yet have got no more power over thoſe unruly paſſions? How am I outdone by Heathens. *Socrates*, when one gave him a box on the ear, ſaid only, *What an ill thing is it, that men cannot foreſee, when they ſhould put on an Helmet before they go abroad*? Another time being kickt by another, *If an Aſs ſhould kick me*, ſaid he, *ſhould I ſpurn him again*? The ſenſe of *Iſa.* 42. 2. is by ſome made to be, that Chriſt ſhould be a pleaſant Judge, offering violence to none; but by meek carriage and mild words, ſeeking to draw all to him. Chriſtians alſo muſt put *away all bitterneſs, and wrath, and anger, and clamour*, and be kind, *&c. Epheſ.* 4. 31, 32. how unlike which am I, whilſt I prejudice others againſt the truths and waies of God by my wrathful carriage?

For the revengeful Chriſtian.

The moroſe Chriſtian alſo may hence learn to check the peeviſhneſs and unſociableneſs of his temper, which makes him ſo unlike Chriſt's Sheep, farr from that *Gentleneſs* which the Scripture ſo often preſſeth to; which uſeth two words which both we tranſlate *Gentle*: the (h) one ſignifying an yielding of our right, ra-

For the moroſe Chriſtian.

(h) Ἐπιεικὴς, *ab* ἐπὶ & εἴκω, *cedo.*

ther than preſſing utmoſt extremity: the (*i*) other ſuch a placidneſs, as to pleaſe and perſwade all with his word his good Language.

Laſtly, Let all ſee how far Chriſt and the World differ; the World looks on a Sheepiſh Spirit as a great diſgrace, which Chriſt calls for, and delights in. Believe it, Chriſt likes better, that his be Sheep than ſhrews, though the Worlds proverb be contrary. The World alſo calls revenge *manhood*, which Chriſt eſteems *dog-hood* rather; much contrary to the temper which he requires and accepts.

(*i*) Ἤπιος, *ab* ἥδω *delecto: vel ab* ἔπος *verbum.*

CHAP. XI.

The harmleſs Sheep's expoſ'd to dangers many,
Saints open lie to troubles more than any.

Obſervation.

SO inoffenſive and harmleſs as the poor Sheep is, yet few Creatures are ſo watcht againſt, and prey'd upon as it is: from above and below; from the Heavens and the Earth dangers await it. Beaſts and Birds of prey, glut themſelves on theſe ſilly creatures. Waving Lions and Bears, unto which our Countries are ſtrangers, and of which we find what Enemies they are to Flocks; as may be ſeen in that one ſtory from *David* (to multiply no other quotations) 1 *Sam.* 17.34. where he ſpeaks not of one ſingular event, but of a matter that fell out often; which appears by the twofold manner of ſight mentioned: Sometimes he followed

thoſe

thoſe Beaſts of prey, and ſmote them with his Shepherd's crook, *&c.* at other times if they roſe up againſt him, he laid hold on them with one hand, and ſlew them with the other. But not to inſiſt on theſe Creatures with which we are unacquainted; we have more than a few ravening creatures among us, which lye in wait for, and endeavour to deſtroy the poor Sheep. As

Firſt, The Wolf, plentiful more than enough were theſe in the countrey ſome years ſince, though where inhabited they now grow thin, and appear ſeldom to view: theſe are bitter Enemies to Flocks: Such an Antipathie is obſerved by Naturaliſts between the Sheep and Wolf, that it laſts even after death; for that Sheeps skin which a Wolf hath bitten, is ſaid to become louzie, and ſtrings in a Muſical Inſtrument made, ſome of the Guts of Sheep, ſome of the Wolf, are ſaid alwaies to jarr, never to concord. (k) Wolfs skins mixt with Sheep skins are ſaid to corrupt them, and cauſe their Wooll to fall off: Yea, ſome report that two Drums having their heads covered the one with a Wolf-skin, the other with a Sheeps skin; that which hath the Sheep skins-heads, ſhall not ſound whilſt the other is by, yea, ſhall beare with the bare bating of the other: Nor is it much wonder, conſidering what havock the Wolf alive makes of a Flock; unto which the Scriptures allude, *Jer.* 5. 6. *Ezek.* 22. 27. *Habak.* 1. 8. *Zeph.* 3. 3. yea, ſuch is noted the voracity and cruelty of the Wolf, that coming among Sheep, he not only kills ſo much as will ſatisfie his hunger in eating, and fill his paunch, but he tears and ſlays till he lay heaps even threatning deſtruction to the whole Flock; which

(k) Franzius *Animal. Hiſt. Sac. in Lupo*, par. 1. cap. 2. pag. 145.

if he kills not, yet he frightens and ſcatters; which our Lord obſerves, *Jo.* 10. 12. when the Wolf comes to the Flock, he catches ſome which he kills and devours, and ſcatters others, driving them farr away for fear. Let me add one obſervation more of this creature e're we leave him; he is obſerved to mix his cruelty with craft; *(l)* for ſome obſerve of him that when he goeth forth by night toward the Flock for prey, he comes towards them againſt the wind, leſt if he ſhould go with the wind, the Dogs ſhould get the ſcent of him, and ſo by their barking give notice of his coming to his diſappointment.

Secondly, The Fox, which as he is known a crafty, ſo is found alſo an hurtful Creature to the Sheep, falling upon and killing them, eſpecially the younger, the little Lamb, ſucking their blood, with which he fills and gluts himſelf. Unto this cruelty as well as craft of this Creature doth Chriſt allude, where he calleth *Herod* a Fox, *Luk.* 13. 31, 32. they tell him *Herod* would kill him, in which errand (as *Grotius* thinks) haply he himſelf had ſent them to frighten him farther from him, whom he feared to lay hands on, to put him to death: Chriſt knows both his ſubtilty and his cruelty, therefore fitly calls him Fox, *Go tell that Fox.*

Thirdly, The Dog, though a tamed and houſhould Creature, yet will ſometimes turn not only a Sheep-biter, but a Sheep-killer alſo; Ye ſhall have a Curr ſlily ſteal out ſometimes in a night, and fall upon and eat up a Sheep, and ſometimes more. Sometimes what is leſt ſuſpected, is found ravenous here.

(b) Franz. *ubi ſupra*, pag. 141.

Fourthly,

Fourthly, Even the little Weeſel lies in wait for, and prevails to the murder of the poor weak Lamb; gets to the Throat, and there at a very ſmall orifice ſucks out its blood.

From above alſo, the Ravens, Crows, *&c.* not only ſit upon the Sheeps back, and pluck off the Wool from his ſides; but fall upon it, when weak eſpecially, and firſt endeavour to pick out its eyes; which alſo thoſe Creatures do by Lambs when firſt fallen. The Raven will ſtrike his beak even into the very heart. Not to mention the Eagle that carries a Lamb in his talons, *&c.*

The ſtorms and winds too, are to the Sheep bitter Enemies, eſpecially the Hail and Snow, which force it to ſhelter, glad to get under the lee of an Hedge, *&c.* where ſometimes they are many of them overwhelmed with the Snow-drift, and buried under it. And many times whilſt the poor Creature runs to a buſh for ſhelter and defence, either it is entangled and kept hung by the brambles, or if it gets off, is ſure to leave ſome of its Fleece behind it. Thus is this harmleſs Creature lying open to many difficulties.

Application.

And is it not thus with the poor ones of Chriſt? Are they not Sheep as much in this, as in any thing? Are not their diſtreſſes many? *Pſal.* 34. 19. are they not hunted on every ſide by ſundry Adverſaries? *All the malignities of other Creatures meet in the Churches Enemies.* It's well there is a delivering God, elſe 'twere enough to ſink one to conſider how ſurrounded. But as no Nation had more poiſons than *Egypt*, none more Antidotes: So nothing expoſes more to troubles than true piety, nothing carries through more and better than it. But ſee the particulars. Not

Not to ſtay upon the Lions and Bears of Heatheniſh Perſecutors, which have caſt out a whole Sea of blood, to drown and ſwallow up the Churches of Chriſt: ſuch as the Emperours perſecutions of old, and the *Turk* ſince them: though ſome of the poor ones of Chriſt have theſe laſt years felt the inſolencies and cruelties of thoſe ſavage Heathens in the *Americane* world. We will mention

Firſt, The Wolves of more diſſembling and more kindly pretending Perſecutors; ſuch as perſecute under a ſhow or pretence of Religion and Zeal to God. It would be almoſt incredible to mention what Authors report of the Primitive Perſecutors. Under *Diocleſian*, the * Author of the tenth perſecution 1700 Chriſtians are ſaid to have been ſlain in one Moneth, among whom was *Serena* the Empreſs. Thoſe Ten Perſecutions were ſo cruel, that *Hierome* writes in one of his Epiſtles, that for every day in the year were murdered 5000, excepting only the firſt day of *January*. But conſider the *Arian* Hereticks, when once they had got head and power, how extremely raged they? What havock made they of Chriſts Lambs? Save that this alſo is almoſt forgotten, becauſe of the outragious fury of the *Romiſh* Crue. In that horrible *Pariſian* Butchery, Thirty Thouſand Proteſtants were baſely murdered in one Month, Three Hundred Thouſand in one year. *Stokeſly* Biſhop of *London*, boaſted upon his Death-Bed, that he had been the death of Fifty Hereticks (ſo he called them) in his time. His Succeſſor (m) *Bon-*

* Gen. 49. 27. *By ſome applyed to* Paul *a* Benjamite; *in the beginning, making havock of the Church, in the latter part of his time dividing the meat of the Goſpel.* (m) Lion, Tyger, Wolf, Bear; *Yea, a whole Forreſt of wild Beaſts met in* Bonner, *killing two Hundred in the ſpace of three years,* Fuller's *Church-Hiſt. b.* 8.

ner

ner was called the common *Cut-throat* and *Slaughter-ſlave* General to all the Biſhops in *England.* That is cruel beyond parallell, which is reported of the Chriſtians in *Calabria*, *Anno.* 1560. about Eighty Eight of them ſhut up together, as in a Fold, the Executioner comes and takes one, blindfolds him with a Muffler before his eyes, and ſo leads him forth to a larger place, where he commands him to kneel down, and that being done, he cuts his Throat, and ſo he leaves him half dead, and with his bloody knife and muffler comes to the reſt, with his Arms bloody up to the Elbows, *&c.* till he had thus murdered them all. The kindneſſes of theſe Catholicks in *Germany*, *Ireland*, *Piedmont*, *&c.* are ſtill freſh in many mens memories. They have indeed uſed all ſubtilty alſo with their Cruelty, but yet their rage hath appeared violent.

Secondly, The Foxes of Hereticks and Schiſmaticks, whereby the Churches of Chriſt have not a little ſuffered in all ages. The Schiſms among the *Jews*, whereby they were divided into *Phariſees*, *Sadducees* and *Eſſens* tended little to the furtherance of their Religſon, much to the trouble of each party from the other. In the Primitive times how ſoon did *Hereſiarchs* riſe up to impede the progreſs of the Goſpel? It is the opinion of ſome that Chriſt called *Herod* Fox, *Luk.* 13. 32. partly on this account, becauſe he was a Sect-Maſter, that had forged ſome novelty in Religion, or added ſome new article to be believed. Conferr *Mat.* 22. 16. and *Chap.* 16. 6. with *Mar.* 8. 15. But to return to the Primitive Goſpel-times. 'Twas an excellent ſaying of *Tertullian* (*n*) *Waſps make combs, but they are empty ones*; and ſo Hereticks make Churches, but they are

(n) *Faciant favos & veſpæ, faciunt Eccleſias* Marcionitæ.

void

void of Truth. In all ages Sathan hath ſtirred up ſuch to hinder the progreſs of Truth, and create trouble to the Profeſſors and eſpecially Preachers thereof. Thus *Ebion* and *Cerinthus* in the beginning, and the *Gnoſticks* even in the Apoſtles daies. *Luther* found no ſmall ſtir from the *Anabaptiſts*, in the beginning of the Reformation in *Germany*; *Calvin* at *Geneva* found much oppoſition from *Servetus*, *Gentiles*, *&c.* And it was none of the leaſt cauſe of our diſappointment of what was honeſtly deſigned of Reformation in our daies, that we ſo ſoon crumbled into diviſions, and ſubdiviſions, to the no ſmall ſcandal both of the weak and of the wilful oppoſers alſo. Theſe are they who moſt Expoſitors underſtand by the Wolves mentioned, *Act.* 20. 28. not ſo much bloody Perſecutors, as pernicious deceivers and Hereticks. Some there in ſtead of *grievous*, tranſlate *fat Wolves*, a fit Epithet for deceivers, who fat themſelves with the Blood of Souls. Theſe, as Wolves, are dul-ſighted by day, but quick-ſighted in the night; are ſharp-witted for errour, but dull to apprehend the Truth of ſound Divinity; and as the Wolf deals gently with the Sheep at firſt, ſo Seducers firſt draw their proſelytes into ſmaller errours, and then into blaſphemous and damnable Hereſies; and as Wolves are of a ravenous diſpoſition, and unſatiable; ſo Seducers hunger after gain, *Rom.* 16. 18. and thirſt after the blood of Souls.

Yea, Thirdly, From among themſelves often riſe up thoſe that trouble the Saints of the Moſt High God; Some ſlie Currs, who come indeed in Sheep-cloathing, feigning friendſhip, and making a ſhow of your great kindneſſes, but within are ravening Wolves, who not only worry, but alſo ſeek to devour the Sheep. It is often the lot of the Churches of Chriſt, with *Joſeph* to be ſold by

by his Brethren; like *Sampſon* betrayed by his own * Wife, and as Chriſt their Lord, delivered up to his Enemies by his own Diſciple. And this alſo he hath foretold his People, *Mat.* 10. 21, 35. fully accompliſhed in the year 1546 in one *John Diazius* a *Spaniard*, by the great goodneſs of God converted by reading the Scriptures to the Proteſtant Profeſſion, and therefore baſely murdered by the procurement of his own Brother *Alphonſus* at *Neoburg* in *Germany*. Of one *Filmer* witneſſed againſt by his own Brother at the inſtigation of Dr. *London*, ye may read in *Fox*'s *Act. & Monum.* as alſo of one *Woodman* delivered by his own Brother into his Enemies hands. [*And the Father the Child*] Exemplified in *Philip* the ſecond, King of *Spain*, who ſaid he had rather have no Subjects than Hereticks as he called the Proteſtants; and out of a bloody zeal, ſuffered his Eldeſt Son, *Charles*, to be murdered by the cruel Inquiſition, becauſe he ſeemed to favour the Proteſtants-ſide. Add but one more, Mr. *Julius Palmer*, in Q. *Mary* her Reign, went to *Eveſham* in *Gloceſterſhire* to his own Mother, hoping to obtain a Legacy left him by his Father; when he came kneeling down to crave her bleſſing, She ſaid, *Thou ſhalt have Chriſts curſe and mine wherever thou goeſt, for thou doſt not believe as thy Father and I, nor as thy Forefathers, but art an Heretick; and therefore get thee out of my Houſe, and out of my ſight, and never take me for thy Mother more. Fagots I have to burn thee, but no Money for thee*, &c.

Yea, Fourthly, Poor, Little, Small, Vile and Unworthy Fellows, that are accounted good and fit for

* Eſpecially *Apoſtates* that return to their vomit, as *Julian. Abduxit a fide plures* Juliani *verſutia, quam antecedentium omnium Ethnicorum præceps ſævitia.* Dr. Prideaux.

nothing

nothing elſe, can yet take a liberty to rage againſt the poor Lambs of Chriſt. How doth every daies experience verefie in our eyes, what *David* found in his dayes, *Pſal.* 35. 15. *the abjects gathered themſelves together againſt me*; (*o*) [*abjects*] the *Hebr.* word is variouſly rendered there; the *Greek* and *Vulg. Lat.* tranſlate it the *Scourges*, alluding (as *Ainſw.* thinks) to the ſcourge of the Tongue, *Job.* 5. 21. or thoſe that are worthy of the laſh, thinks Dr. *Hammond*; the *Chald.* and *Arab.* read it wicked, becauſe theſe are worthy of ſtripes, *Deut.* 25. 2. we fitly tranſlate it *abjects*, baſe fellows, men of no name or repute, *Job.* 30. 8. whoſe Fathers were ſcarcely fit to be Dog-keepers, *Job.* 30 1. or ſcarce as uſeful as a Dog could be; yet now their Sons can ſcorn and contemn me; *they tear me*, ſaith *David*, my name, my credit, all that is dear to me. The baſeſt can mock, as *Tobiah* the Servant, *Neh.* 2. 10. Uſually none more malapert and ſaucy than ſuch baſe ones, who will ſay what they dare, and dare ſay what they will; and theſe are fit inſtruments to be ſet a work and imployed in what they that have any dram of modeſty left, dare not be ſeen or heard in. Thus the idle Perſons that have nothing to do, but to ſit in the Streets, if they can but get a Cup in their heads, are fit to reproach the Servants of God, *Pſal.* 69. 12. ſee *Lament.* 3. 14, 63.

Shall we need ſpeak any thing of the Eagles, Ravens and Crows, whoſe great deſign is, if not with the Eagle to carry them quite away at a ſtroke; yet to pick out their Eyes, that then they may devour them at pleaſure; take away the means of knowledge, ſlay or ſilence, or baniſh their Miniſters, and then make ſport with the people. The greateſt rage of Enemies in all

(*o*) נְבִיִם.

ages

ages hath been againſt the Miniſters of Chriſt; whoever eſcape be ſure let them ſuffer; the troublers of *Iſrael*, the Trumpets of Sedition, *&c.*

The ſtorms alſo of penal Laws have moſtly fallen upon the Saints of God. If any danger befall the *Romans*, preſently away with the Chriſtians to the Lions. (p) Acts of Church and State were againſt Chriſt, are againſt thoſe that are Chriſt's, People, and Princes. Thus Dr. *Boote* underſtands, *Iſa.* 53. 8. which we tranſlate, he was taken from Priſon, and from Judgment, he underſtands, he was taken away (*i. e.* put to death) by the People, and by the Judgment or Magiſtrate, as ſpeaking the importunity of the People in preſſing the powers to condemn him, and take him out of the way. Let thoſe that can, conſult him; (q) And when they flee to the Law for ſhelter, often are they there held, and there pilled. *Paul*'s appeal to *Cæſar*, though it lengthened his Life a while, yet expoſed him to Death by his cruel Edicts.

The ſum of this is, that it's bad fetching the marks of the true Church, from the Market, as the *Romaniſts* do; who make the peace and proſperity of their Profeſſours great arguments to bring over converts to them; the contrary whereunto is true; and that picture of the Church given by *Luther* (in the place (r) quoted in the margin) is drawn to the Life, and aptly fits our preſent diſcourſe. *If any one*, ſaith *he*, *would take the Churches picture, let him take a ſilly poor Maid, ſitting in a Wood or Wilderneſs, compaſſed about with hungry Lions, Wolves, Boars and Bears, with all manner of cruel and hurtful Beaſts, and in the midſt of a great*

(p) *Si Tyberis aſcendet ad mœnia, ſi Nilus non aſcendit ad arva: ſi cœlum ſtetit, ſi terra movit; ſi fames, ſi lues, ſtatim Chriſtianos ad Leones*, Tertul. Apol. *ad.* Gentes. (q) Booth *animadverſ.* ſacr. lib. 4 cap. 10. (r) Loc. Com. *tit. de perſecut. ver.* Eccleſ.

many

great many furious men aſſaulting her every moment and minute: for this is her condition in the world.

Reflections.

For the prejudiced Profeſſor.

Why then, O my Soul, ſhould I be prejudiced at the Croſs of Chriſt? Why ſhould I be offended if perſecution ariſe for the Goſpel? as ten to one but it will; for the Church is Heir of the Croſs, and oppoſition the hagg that follows the Goſpel. Shall I, with that King of *France*, ſo far only engage for truth, as that I may draw back again when I pleaſe? And ſay, Farewell Chriſt and his Goſpel: Let Chriſt keep his Heaven to himſelf, if it can be had upon no other terms? Poor Soul! What is this but to dream of being a Sheep, and yet ſuffer nothing Sheep-like? I now ſee it was not for nothing that Chriſt gave that caution even to *John*'s Diſciples, *Mat.* 11. 6. *Bleſſed is he that is not offended in* (*or at*) *me*, my poverty and afflictions, that tribulation which betides him for me. (*s*) Shall I be offended at Chriſt, becauſe his Croſs lieth in my way, which he ſo often had told me of, muſt be taken up? Shall I ſtumble at the Croſs and not be broken? Do I profeſs to be a Chriſtian, and yet ſhall I carry it like an unbelieving *Jew* or *Gentile*, to whom a crucified Chriſt, and conſequently his Croſs is, to the one a * ſtumbling-block, and to the other a laughing-ſtock? What though truth under the notion of Sect or Hereſie be every where ſpoken againſt? *Act.* 28. 22. Should I therefore deſert it? Will it not be found able to defend it ſelf againſt all that riſe up againſt it? Conſider, O my Soul, and be not of-

(s) *Utcunq; vincula aliave incommoda patiatur.* Lightf. * 1 Cor. 1. 23.

fended

fended, as if ſome new thing befell thee, when as this hath been the lot of Chriſt's Sheep throughout all ages: 'tis not new to ſee truth go with a ſcracht face, nor the Profeſſours of it the *Butt* of the wrath and fury of men; only be thou faithful to do the death, and the Lord ſhall give thee a Crown of Life.

For the Delicate Profeſſor.

Dream not of a delicacy, O my Soul! in the waies of Chriſt, though his Sheep be his care, yet, lye they expoſed to the Wolves, Foxes and Dogs of the World, who will be ſure to worry, if not wound them. 'Tis ſtrange that People ſhould pretend to rejoyce in being put into the Will of Chriſt, and yet reject his Legacy, *Jo.* 16. 33. *In the world ye ſhall have tribulation*: this world is not a *Paradiſe* but a *Purgatory* to Chriſt's Saints; it may fitly be compared to the Straits of *Magellan*; which by Doct. *Heylin* is ſaid to be a place of that * nature, that which way ſoever a man bend his courſe, he ſhall be ſure to have the world againſt him. If a man indeed will be Religious but according to the times, (as ſome underſtand *Naaman* 2 *Kin.* 5. 18.) he may eſcape pretty well; *but if he be reſolved to live Godly in Chriſt Jeſus*, 2 *Tim.* 3. 12. *he ſhall ſuffer perſecution*, carry he the matter never ſo diſcreetly. Think not to gather a Roſe without pricks.

Encouragement to perſecuted ones.

Hold out Faith and Patience, theſe things ſhall have an end; Chriſt's Sheep ſhall be ſafe in his Fold, maugre all the wrath and rage of Wolves and Bears. Peace here in Chriſt, whilſt tribulation in the world. Remember, O my Soul! *Joſiah* died in peace, according to the promiſe, 2 *Kin.*

* Geogr. p. 802.

22. 20. though ſlain in War, *Chap.* 23. 29. Chriſt's burning buſh ſhall not be conſumed; his Sheep not deſtroyed. 'Tis not without a remarkable Providence of God, that though thoſe Beaſts of prey bring forth many young ones at a Litter, and the Sheep generally but one; and though many more Sheep are ſlaughtered for Proviſion, than we hear of thoſe Creatures ſlain, yet there are more Sheep than beaſts of prey in every part of the Countrey. Chriſt hath overcome the world, he will one day ſet the feet of his Saints on the necks of their Enemies already overcome by him: *Joſh.* 10. 24, 25. He ſhall have a Church in which to have Glory throughout all ages, *Epheſ.* 3. 21. and at length ſhall the Saints be conquerours. The Thouſand years Kingdom ſeems to be a great Truth, though the low apprehenſions and unfit expreſſions of ſome concerning it, have prejudiced others againſt it. What elſe mean thoſe Scriptures? *Dan.* 7. 14, 18, 22, 27. 2 *Tim.* 4. 1. *Rev.* 5. 10. and *Chap.* 20. beſides many others? Which alſo hath been atteſted to by the moſt pure Antiquitie. See our Famous Mr. *Mede* in his works *paſſim* of the *Millennium.*

CHAP. XII.

Dangers without, diſeaſes from within
Torment the Sheep: No leſs to Saints doth ſin.

Obſervation.

IT is by Naturaliſts reported that no Creature is more ſubject to diſeaſes than man, an Horſe, and a Sheep; and this laſt hath many Male-affections, by which it is much damnified. Though we may not enumerate them

them all. Yet the moſt general and uſually infeſting the Sheep may be reduced to theſe Heads.

Firſt, Sheep are much ſubject to the rott: We ſhall not trouble our ſelves with the particular ſpecies of this diſeaſe; ſome ſpeak of the hunger, or ſtarve-rott; ſome of the water-rott, &c. This we know that *England* hath been wont to be much ſubject to the Sheep-rott; wherein in the ſpace of ſeven or ten years, commonly a very general rott happens to their Sheep: And though *Ireland* be not ſo uſually afflicted herewith, yet here alſo we have had very generally rotting years, by which whole Flocks hath been ſwept * away and hath run through a Countrey, extending to moſt mens conſiderable Flocks, and to all ages of Sheep: though I think our laſt taint this way ſeized more eſpecially the younger Sheep, year-old, and thereabout. Whether the cauſe be in the feeding, or in the * air men are not fully agreed; though the latter ſeems more probable, becauſe of its ſpreading, and to it the Poet agrees.

Secondly, Sheep are very ſubject to the ſcab; next kin to the rott, being of a running and infectious nature, ſpreading it ſelf from one part of the Sheep to another, and from one Sheep to another running over the Flock. That this * alſo is a taint of the blood with heat appears, breaking outward into itching ſcabs; whence the Sheep lye rubbing, and beating themſelves with their Feet, or againſt the ground. *Virgil* for the Cure

* *Nec ſingula morbi Corpora corripiunt, ſed tota æſtiva repentè, Spemq; gregemq; ſimul cunctamque ab origine Gentem,* Virg. Georg. lib. 3. * *Hîc quondam morbo cæli miſeranda coorta eſt Tempeſtas* ——*Et genus omne neci pecudum dedit, omne ferarum, Corripuitq; lacus, infecit pabula tabo,* Id. Ibid. * *Turpis oves tentat ſcabies. Morbida facta pecus totum corrumpit ovile.*

preſcribes waſhing with clean water after ſhearing; where his Commentator ſaies, that Salt-water doth rather increaſe the itch, or he directs to the uſe of the lees of Oyl, &c. Our uſe is generally whilſt the wool is ſhort, tarr, though others uſe other things to cure the ſcab, and take off the itching.

Thirdly, Sheep are very apt to be troubled with Feavers, ſeizing the Marrow and Bones, very much diſquieting and endangering them, with which ye ſhall have many taken off to no ſmall damage: *Virgils* care for this is to open a vein between * the Claws of the Feet, ſo cooling the body, by taking off the extream heat.

Fourthly, Sheep generally are obſerved to have infirm heads, whence many infirmities vex and diſeaſe them; eſpecially the Giddy and Blindneſs. Ye have often ſeen how they turn round, and go ſtaggering like a Drunken-man, occaſioned by the over-flowing of blood, riſing up with fumes to the diſquieting of the Brain; and often their eye-ſight quite taken away, that they find not their way, but by gueſs. The cure generally is blood-letting in the Eye-vein, whereby their brains are eaſed of thoſe fumes; and their ſight recovered. Ye have the ſhaking alſo, which often ſeizes your Lambs, and takes them off, even while Fat.

Fifthly, Sheep alſo are troubled with diſeaſes in their Feet; ſometimes their Claws ſo overgrow, that they afflict them much, and make them go unwillingly, yea, graze on their knees. Worms alſo by taint are wont

* *Inter Ima ferire pedis ſalientem ſanguine venam.*

to

to breed in their Feet, if not well looked to: which diſtemper in their Feet will cauſe them to pine away, fall in their Fleſh, and unfit them for driving. * Add that *Virgil* mentions the Gout as afflicting Sheep.

Application.

In this alſo are Saints aptly called Sheep, being ſubject to many infirmities and weakneſſes. The faireſt Pomegranate hath at leaſt one rotten kernel. God's choice People have much within them to humble them. 'Tis *triſte moritalitatis privilegium* ſometimes to offend. To enumerate their infirmities would be a task too large, ſeeing the * Apoſtle *James* ſaith, *chap.* 3. 2. *in many things we offend all,* or ſtumble; a Metaphor from Travellers walking on ſtony or ſlippery ground. The Apoſtle ſpeaks not of ſingular individual acts, but of the divers ſorts of ſins; and he ſpeaketh of thoſe that were ſanctified, at leaſt in his eſteem, and in the judgment of charity, and he puts himſelf into the number, though he were worthily called *James* the juſt. But ſee we ſome particulars. And here

Firſt, How ſubject are Chriſtians to the rott of Hereſie, which is a ſpreading, an infectious and a killing diſeaſe? It ſpreads over the whole man, and over the whole Congregation quickly. Hereſies ſpread like a *Gangrene*, (t) 2 *Tim.* 2. 17. *Diodate* ſaith the learned call it *Eſtiomene*, which is ſo contagious that it ſuddenly ſpreads it ſelf into the next member, and ſo by degrees deſtroyes the whole body; ſo doth falſe Doctrine and

* *Glacies ne frigida lædat Molle pecus, ſcabiemq; ferat turpeſq; podagras* * Πολλὰ πταίομεν ἅπαντες. (t) *Vim ſui veneni inter fidiles longiùs. diffundet, donec univerſum eccleſiæ corpus contagio pervaſerit.* Eſt.

Hereſie, being once admitted into the Soul, preſently overruns the parts, and takes the brain, and endangers the whole; and having poſſeſſed it ſelf of one of the members of a Church, will ſpread over all the body, if it be not withſtood in time. Errour is exceedingly infectious, and for the moſt part deadly, as the Leproſie in the Head was held to be. Jealouſie, Frenzie and Hereſie can hardly be cured, ſaith the *Italian* Proverb. It is certain that errour is of an encroaching nature; let the Serpent but wind in his head, and he will quickly bring in his whole body. He that ſaith yea to the Devil in a little, ſhall not ſay him nay when he pleaſeth; He that tumbleth down the Hill of Errours, will ſcarcely leave tumbling till he come to the bottom, and will endeavour to draw others with him. How ſoon were the *Galatians* unſettled by Seducers and Sect-maſters, *chap.* 1. 6. What ill work made thoſe deceitful workers at *Corinth* in *Paul*'s abſence? The Hereticks in the Primitive Churches, how ſpreading were they? *The whole world wondred after the Beaſt*, *Rev.* 13. 3. And of the *Arrians*, in the daies of *Athanaſius*, it's ſaid, *He was againſt all, and all againſt him, and the world groaned, wondring at it ſelf that it was wholly become* Arrian. The catching nature of errour is wonderful, how men run from one Errour to another, and how this ſpark of fire kindles all that it comes near. How many in our daies having firſt ſuckt in *Antinomian* tenets, have thence become *Socinians*, then *Anti-Trinitarians*, *Anti-Scripturiſts*, and at laſt ſtark *Atheiſts*? And how catching do we find it, through the righteous judgment of God, not ſtopping the malice of Satan which promotes mens corruptions to the carrying an end of errour? *One wicked man ſpoileth much good*, Eccleſ. 9. *ult. he may be as an* Achan *in an army, as a* Jonah *in a Ship*, a trouble-town, a common miſchief, a Traitor to the ſtate; eſpeci-

eſpecially if he be an eminent man, as *Jeroboam* that made *Iſrael* to ſin, and *Manaſſeh* filling *Jeruſalem* with blood, and cauſing *Judah* alſo to ſin, 2 *King.* 21. 11. and bringing on them that evil threatned, *verſ.* 12. *A little leaven leaveneth the whole lump*, 1 *Cor.* 5 6. ſpreading the infection of his wickedneſs, that is more catching than the Plague. Compared to leven in regard both of the Perſons ſelf, in that it doth more and more ſowre and pollute the Soul, till at laſt it hath left no place free, if ſeaſonable Repentance prevent it not; and in regard of the whole Congregation, in that it ſpreadeth further and further in the body of the Church, if timely and effectual oppoſition be not made.

Secondly, As to the rott of Hereſie, ſo the Scab of unrighteous practices, are Chriſtians much ſubject to, which alſo is of a ſpreading and a dangerous nature. Hitherto may we apply that of *Levit.* 19. 29. As errour, ſo unrighteouſneſs is catching; eſpecially if it be of any in ſome eminency. *Peter* cannot diſſemble alone, but carries away *Barnabas* and others with him, *Gal.* 2. 12. 13. The ſins of Teachers, are the Teachers of ſins; the ſins of men in Authority ſeem to give Authority to ſin. Great mens ſins go as ſeldom unaccompanied as their perſons: Yea, ſuch mens example is a kind of compulſion, *Why compelleſt thou*, &c? 'Twas of the inceſtuous *Corinthian* that the Apoſtle uſeth that Proverb, 1 *Cor.* 5. 6. practical unrighteouſneſs is apt to creep from one part to another: *David*'s ſloth to gazing, to luſting, to adultery in the act, to flattery, making *Uriah* drunk, and ſtaid not till it came to downright murder. So *Peter*'s fear to denying his Maſter with curſing and ſwearing.

But, Thirdly, Above all, how apt are even Saints themſelves to be heated in their blood, and ſo lifted up,

above themſelves with the feaver of pride? Ah! how apt are men to ſwell, and think highly of themſelves, even becauſe by Grace they have received more than others? Good food and good feeding makes much blood, and hence Feavers and Pleuriſies many times enſue. I knew a man whoſe many, and thoſe dangerous, Diſtempers Phyſicians ſaid were occaſioned * by the goodneſs of his Liver, which did ſanguifie much, and he being a free Eater, often fell into Feavers, *&c.* Pride, like the thiſtle, grows in the beſt Soil. Not only thoſe that knew not God, but ſuch alſo as he had done much for, too often forget him and themſelves too. *Iſraels pride teſtified to his face*, *Hoſ.* 5. 5. 'tis the great maſter-pock of the Soul. Though the Apoſtle ſaith *knowledge puffeth up*, 1 *Cor.* 8. 1. Yet, Pride uſually flows from ignorance. — *They have not known the Lord, The Pride of Iſrael teſtifieth*, &c. The *Laodiceans* were therefore proud, becauſe ignorant, *thou knoweſt not that thou art wretched*, &c ſo thoſe queſtion-ſick Phantaſticks were *proud, knowing nothing*, 1 *Tim.* 6. 4. And the Apoſtle would have his *Romans not be ignorant, leſt they ſhould be puffed up*, *Rom.* 11. 25. *Miriam*'s pride was great, *Numb.* 12. 2. and it teſtified to her face, *verſ.* 10. and *Hezekiah*'s too, 2 *Chron.* 32. 25, 26, 31. As there be white teeth in the blackeſt *Blackmore*, ſo there is a black bill in the whiteſt Swan; but *Hezekiah*'s * pride humbled him the more, *verſ.* 26. as God gives his People to be gainers by their ſins; whence that paradox of *Auguſtin*'s, *My ſins in ſome ſenſe do me more good than my graces; for they make me afterward more humble, careful, more thankful for a Saviour, more merciful to others, more deſirous of the ſtate of Perfecti-*

* This was according to the old notion, that the Liver is *officina ſanguinis.* * *Submiſſior factus eſt a ſuperbia cordis ſui.* Vatabl.

on,

on, &c. Pride did early bud in the World. The firſt act of the firſt Creatures, Angels, of them that fell, was pride, ſay ſome. And there are that probably not unfitly think, that it had much influence on *Eve*, *Gen.* 3. 6. Even in Chriſts Family it too much prevailed, *Mat.* 18. 1. *Mar.* 9. 34. *Paul* ſpeaks his own danger, 2 *Cor.* 12. 7. That Revelations of Divine Myſteries ſhould be puffing up, is ſad; Yet, as *Ezekiel*, leſt he ſhould be lifted up with his many rare viſions, is frequently called Son of Man, to put him in mind of his mortality and miſerable condition; ſo had *Paul* a Thorn in the Fleſh, a corruption edged with ſome temptation, leſt he ſhould be exalted. If *Paul* had not been buffeted, who knows whither he would have ſwollen? He might have been carried higher in conceit, than before he had been in his extaſie. This Thorn in his Fleſh was a mean to let out the Impoſtumated matter of pride out of his heart. And he that had found the evil of it in himſelf, forewarnes others of it, *Rom.* 12. 3. 1 *Tim.* 6. 17. not to think, not to conceit highly of themſelves. Even Church-Officers may be in danger hereof, 1 *Tim.* 3. 6. and Church-members too; to be proud of the gift of God, the Bleſſings of God, the helps afforded us by God, Health, Wealth, Credit, Authority, *&c.* is bad; but O! to be proud of the Graces of God, how ſad?

And O! that, Fourthly, We could not ſay, that the Sheep of Chriſt are very ſubject to the Giddy, to turn round, to be unſettled, and unconſtant; But alas! ſad experience too much atteſts it. How Childiſh are many Profeſſours, *ever learning, never able to come to the knowledge of the Truth.* It's much to be lamented that what *Paul* ſpeaks of the effect of the Miniſtry, is no more evident in too many, *Epheſ.* 4. 14. The craft and cogging

cogging of men, how doth it carry too many about *with every wind of Doctrine*? Many mens heads are ſo big, that they are too heavy for their bodies: ſo much wind in them that it carries them about like wind-mills, which way ſoever the Wind ſits. They are like a feather or froth upon the water, wherried about with every puff of wind; unſtable Souls, as *Peter* calls them, 2 *Pet.* 2. 14. ſimple that believe every thing, like *Solomons* ſimpleton, *Pro.* 14. 1. Giddy hearers that have no mould, but what the next Teacher caſts them into; being blown like glaſſes into this or that ſhape, at the pleaſure of his breath. God's Temple had two Pillars, *Jachin* and * *Boaz*; ſo ſhould the Saints of the Moſt High, who are his ſpiritual Temple, *in him is ſtrength*, that is *Boaz*, and therefore, *he will eſtabliſh his*, that is *Jachin*. For the preſent, (ſaith *Trap* in loc.) they have ſtrength in themſelves, (*i. e.* put into them by God,) and for the future, God will ſo direct and ſtabliſh them with his Grace, that they ſhall never wholly depart from him. See *Rev.* 3. 12. this ſhould perſwade them to be ſtedfaſt now, 1 *Cor.* 15. *ult.* * that they be eſtabliſhed in the preſent truth, 2 *Pet.* 1. 12.

Laſtly, Chriſtians are too apt to be diſeaſed in their feet; not to * foot it right as *Paul* ſpeaks of *Peter* and the reſt with him, *Gal.* 2. 14. As the way of the Lord is ſtraight, *Pſal.* 5. 8. ſo ſhould Chriſtians walk ſtraight in that way, *Heb.* 12. 13. and not halt, nor be weary running the race of his Commandments. It is farr eaſier to find high talking, than cloſe-walking Chriſtians. Too many alas! ſoon tire, hot at hand, and ſoon give out; faint, contrary to the Apoſtle's advice, *Gal.* 6. 9.

* 1 Kin. 7. 21. * Ἀνίκητοι καὶ ἀκίνητοι * Ὀρθοτομεῖν. ἐκκακῶμεν,

ἐκκακῶμεν, give not in as tired jades; not ſlack our pace in Religion. *Ambroſe* obſerves of the Figg-tree, * that the Fruit falls, to give way to the leaves: Such are they that begin in fruit and end in leaves; weary of well-doing, and ſo loſe the things which they have wrought, *Jo.* 2. 8. It's a ſhame for Chriſtians to faint in waies of truth and holineſs, ſeeing even the (*a*) Orator ſaith, it's diſhonourable to faint in the ſearch of that, which being found will more than pay for the pains of ſearching. *Caleb* was not diſcouraged by the Giants, therefore he had *Hebron* the place of Giants, *Joſh.* 14. 12. 13. ſo they that faint not in the way to Heaven, ſhall inherit Heaven.

Reflections.

What need haſt thou, O my Soul! of care, diligence and indeavour that thou be kept up in a good way, and not fall from it? 'Tis not every one that gets into the good way, that keeps on in it. The *Galatians* did begin well, yet were hindred by thoſe deceitful workers, falſe Teachers, which turned them from the ſimplicity of the Goſpel. Thou thinkeſt thou ſtandeſt, O my Soul, take heed leſt thou fall; haſt thou not heard of ſome, who have been turned out of the way of Truth and Holineſs by the deceitfulneſs of their own hearts, their deceitful luſts, or the ſubtilty of others? Thou wert beſt therefore take the advice of the Apoſtle, 2 *Pet.* 3. 17. fear a ſnake under every flower, a ſnare under every new Truth, as men ſpeak. Ah try the Spirits, whether they be of God or no, becauſe many falſe Prophets are abroad, who

For the vaunting Profeſſor.

* *Poma decidunt, ut folia ſuccedant.* (a) *Quærendi defatigatio turpis eſt, cùm id quod quæritur ſit pulcherrimum.* Cicer. *de fin.*

deceive

deceive the hearts of the ſimple. None are veryer Fools than they that truſt in their own hearts, after ſo much experience of their treachery. That ſtory is famous of *Saunders* and *Pendleton* in the beginning of Q. *Mary* her Reign. Be not high-minded, but fear. The common rott may take thee if not preſerved.

For the poor believing Chriſtian

Much cauſe of ſticking and cleaving cloſe to the Lord, haſt thou, O my Soul! In ſuch a declining, backſliding looſe day as this is. There are many aſſaults and temptations from without, and many weakneſſes have I within, expoſing me to the deceit of Errour and prevalency of unrighteouſneſs even as others. My pride, my ignorance, my wantonneſs is great: O let me keep cloſe to the Lord. 'Tis an evil day wherein I live. It is an ingenuous thing indeed to be a Chriſtian, as one ſaid of the Primitive times. One ſaies, lo here, and another, lo there is Chriſt; Lord, lead me, and keep me in the right way, in the way of Truth and Holineſs. Many ſtarrs are fallen from Heaven, many that ſeemed ſome years ſince to have their faces ſet for *Canaan*, are return'd to the Fleſh-pots of *Egypt*, and others have been in the Wilderneſs ſo long, that they have loſt themſelves, and are become a meer nothing in Religion. O that I may be kept waiting upon God in his own waies! That I may be ſo,

Firſt, O my Soul, truſt not in thine own heart, *Prov.* 3. 5, 7. and 23. 4. and 28. 26. God loves to confute men in their own confidences, as he did the *Philiſtines* in their Champion *Goliah*. Truſt not, no, not Truſt it ſelf, but God alone on whom it reſts, who is therefore called our Truſt. He is two Fools that is wiſe in his own

eyes

eyes. (*b*) I have wiſdom enough in me for my ſelf, is the proud man *Motto*. (*c*) *This I know that I know nothing*, got *Socrates* the Name of the wiſeſt man in the World.

Secondly, Entruſt thy ſelf to the Lord to be kept; ſay with *David*, 1 *Chro.* 29. 18. pray that God would keep thine heart in an holy way, and keep up thine heart in an holy temper. That he will fix thy Quick-ſilver; that he would give thee *with full purpoſe of heart to cleave to him*, Act. 11. 23. for the ſtrength in which any of his ſtand, is from above, 2 *Cor.* 1. 21.

Thirdly, Humbly give up thy ſelf to be led by God: In this ſenſe only is blind obedience good. Go with *Abraham*, whitherſoever the Lord calls. God loves not *quæriſtas*, but *curriſtas*, ſaid Luther, not thoſe that diſpute, but thoſe that diſpatch what he commands. When the Lord ſpeaks, ſay, *thy Servant hears*, i. e. to obey and do. The humble lowly Soul will he led and keep in the way, *Pſal.* 25. 9.

Faint not, O my Soul! in the way! take courage, go on, though with ſome difficulty; the end will ſweeten the means. Conſider, ſore though thou be, it will not be long e're thou be laid up in a place of reſt. As that Noble that travelling to *Jeruſalem* in Pilgrimage on foot, when galled and tired, would encourage himſelf, with *I am going to* Jeruſalem; ſo do thou, that thou art going toward *Jeruſalem* that is above.

For the weak Chriſtian.

(b) *Conſilii ſatis eſt in me mihi*—— (c) *Hoc ſcio, quòd nihil ſcio.*

CHAP.

CHAP. XIII.

For profit Sheep moſt Creatures do excell,
Saints others ſhould exceed in doing well.

Obſervation.

SHeep of all Creatures among us are moſt univerſally profitable. No wonder that the Ancients placed great part of their wealth in Sheep, ſeeing they are ſuch enriching Creatures. Whatſoever comes from them is ſome way or other uſeful. They have not only fleſh for food, and fleece for raiment; but for Phyſick alſo for man and beaſt, is it a very uſeful Creature. Some Creatures are uſeful only whilſt alive as the Horſe, Dog, *&c.* of which we have emolument only whilſt living; but being dead are only Carrion, offenſive, and therefore to be thrown out of ſight. Some Creatures are uſeful only when dead, whilſt alive rather offenſive and hurtful, if not duly watched, and care taken of them; ſuch are Swine, whoſe grunting noiſe and unſavoury ſmell trouble us; beſides the ſpoil they make where-ever they come, if great heed and care be not taken to them; Hence we ſay, Swine are never good till they are hung up by the heels. But now the Cow, the Bullock, and the Sheep eſpecially, are of great uſe both living and dead: The Cow for the pail, the Bullock for drought while alive, and when ſlaughtered for the trencher. The Sheep herein excells, for the revenue ſhe yearly affords in fleece and lamb, it's hard if it defraies not the charge of it's keeping; its dung, ye know how it manures your Land; the little charge ye are at in improving your Lands by any compoſt for tillage, where your Sheep have walked,

eſpecially

eſpecially have lodged, is ſufficient evidence how enriching they are to your Countrey. And whereas ye may obſerve how the Urine of Conies will ſcorch up your graſs; and make the places where they haunt not only bare, without graſs, but red alſo and much diſcoloured: contrarywiſe the water of Sheep, what a verdure will it cauſe in the furrows into which it ſinks, and where it leaves its ſtrength? Its Wool, its Lamb, its Pelt, its Fleſh, its Entrails, its very Excrements ſpeak it a very profitable Creature. And theſe things are better known, than that they ſhould be much ſpoken to.

Application.

And ought not Saints, the Sheep of Chriſt, be very uſeful in their generation? They are, or ought to be a publick good; what they have, and what they are through Grace, they are and have to be there withal doing good. *(d)* A good man is a common good. They are uſeful to God, to men.

Firſt, to God. Not that the Lord hath any need of their ſervice, who can exalt his own Glory, both in his power and in his greatneſs, by what Creatures ſoever he pleaſes; and therefore can make ſmall flies vex the *Egyptians*, and lice devour a proud King; and even greedy ravens to feed an hungry Prophet, 1 *King.* 17. 4. 6. God hereby ſhewing not only what care he takes of his, to ſupply their wants in their greateſt difficulties and ſtreights: but alſo that to that end, he can alter and change the nature of Creatures: and make thoſe Birds that are cruel to their own young, and

(d) χρηστὸς ἀνὴρ ἐστι κοινὸν ἀγαθὸν.

mind

mind feeding only themſelves, Caterers for his when he appoints them to that office. Tho, Iſay, God hath no need of any ſervice from any of his, yet is he pleaſed to make uſe of their ſervice, and he expects ſervice from them. To this end are they new-made, *Epheſ.* 2. 10. When he brought *Iſrael* out of *Egypts* Bondage, he had a ſervice for them to obſerve and keep, *Exod.* 12. 25. ſo when he ſaveth his out of the hands of his Enemies, it is, that they may ſerve him, *Luk.* 1. 74. Hence Saints and Servants of God, are as terms convertible in Scripture; he expects that His being called *out of darkneſs into his marvellous light, ſhould ſhew forth his Glory*, 1 *Pet.* 2. 9. a people purchaſed on purpoſe to ſhew forth his vertues. The *Greek* * word ſignifies publickly to ſet forth, and ſo to excite others to glorifie God. Saints muſt preach forth the vertues of God by their ſuitable practices. The picture of a dear friend ſhould be hung up in a conſpicious place of the houſe, to be ſeen of all; So ſhould Gods holy Image and Grace in our hearts and lives. * *Hierome* ſaies he did love Chriſt dwelling in *Auguſtine*: So ought Saints to walk, that others may ſee and love Chriſt dwelling in them. It's true, man by all he does can add nothing to God. *Eliphaz*'s queſtion ſtrongly aſſerts this, *Job.* 22. 2. God was God as much before there was any Creature as ever ſince the Creatures were; therefore Creatures can add nothing to him. *Pſal.* 90. 2. Even our Worſhip he hath no ſuch need of, *Act.* 7. 25. he that gives all things to all men, needs nothing of any man; not only our gifts and parts, but even our holineſs and graces, do not make us neceſſary unto God. God may ſay to the Great ones of the Earth, I have no need of you; ſo to the rich: Yea, to the Godly and the holy, I have no need of you

* Ἐ*αγγέλλειν*. * *Se diligere Chriſtum habitantem in* Auguſtino.

neither.

neither. Wherefore whatſoever God requireth of us, he aimeth at our profit or good, not his own. Yet is he pleaſed to eſteem as if he received a revenue of Glory from his people, *Pſal.* 50. 23. Though he be the God of Glory, *Act.* 7. 2. though his Glory be as himſelf, Infinite and Eternal, and therefore not capable of our addition or detraction, (the Sun would ſhine, if all the world were blind) yet to try how we prize his glory, and what we will do for him, he hath declared, that he accounteth himſelf made glorious by his, when they conceive of him above all Creatures, and ſhew forth his praiſes. Though the poor ones of God, beſt of any, apprehend Him as *El-Shaddai*, the ſelf-ſufficient, and all-ſufficient God, as having need of nothing beſides or without himſelf: Yet they, that in their meaſure are like ſpirited with *David*, after Gods own heart, will do all his wills, *Act.* 13. 22. *i. e. ſerve out the will of God in their generation, verſ.* 36. *viz.* as *Beza* opens that expreſſion, (*e*) make God's will their mark to aim at in all they do.

Secondly, to men are Saints uſeful; To others, to themſelves. To others, and that to good, to bad men. To good men, Firſt, by their prayers, by which they many times advantage one another; when at a diſtance, can thus reach each other; Herein the weakeſt Saints in parts may be uſeful to the higheſt and moſt richly furniſhed. Hence *Paul* ſo often and ſo earneſtly recommends himſelf to the prayers of the Saints, *Epheſ.* 6. 18, 19. *Col.* 4. 3. 2 *Theſſ.* 3. 1. eſpecially ſee *Rom.* 15. 30. which is one of thoſe paſſages in *Paul*, (*f*) than which there can nothing poſſibly be

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(e) *Conſilium Dei ſibi pro vitæ ſcopo proponunt.* Bez. (f) *Hæc una eſt ex illis* Pauli *Phraſibus, quibus nihil gravius, excellentius, divinius cogitari poteſt.* Bez. *in loc.*

imagined more grave, divine, excellent, ſaith *Beza.* Strive even to an agonie. Pray for me, I ſay, pray for me, ſaid Father *Latimer.* Pray for me, pray for me, for Gods ſake pray for me, ſaid bleſſed *Bradford. Paul* ſpeaks of the Spirits ſupply to come in this way, for the furtherance of Salvation, *Phil.* 1. 19. *Luther* in the year 1540 pray'd for *Melanctthon* well, falling ſick at *Vinaria*, as he was going to the meeting of the Miniſters of *Haganaw* upon the *Rhine*, and *Melanctthon* confeſſed that if *Luther* had not come, he had dyed. *Myconius* alſo was wont to ſay, that *Luther* obtained this for him by Prayer, that he ſhould out-live him, as he did ſix years. Indeed of him it became a Proverb, *Iſte vir potuit apud Deum quod voluit, that he could do what he would with God.* Hence it is a dreadful thing to be ſhut out of the Prayers of the People of God, eſpecially his Prophets, *Jer.* 7. 16. and 11. 14. and 14. 11. and a ſignal mercy to be intereſſed in their prayers, *Gen.* 20. 7. *Job.* 42. 8. Hence 'tis that the Saints of the Moſt High can in their meaſure ſtill ſay, as *David, Pſal.* 109. 4. (g) word for word, *but I prayer*, as if he had been made up of it, or minded little elſe.

Secondly, by their exhortations. Theſe are as Spurs in one anothers ſides, by which they drive forward in the waies of God. *Exhort one another daily, Heb.* 3. 13. The ſame word [παρακαλεῖν] ſignifies to exhort and to comfort; hereby they comfort one another by their mutual exhortations; this way the feeble knees are ſtrengthened, and the hands that hang down. What refreſhings have many of the poor ones of God found from the advice and counſel they have

(g) וַאֲנִי תְפִלָּה *Et ego oratio; vel, in oratione eram; vel vir orationis eram. Sic, ego pax,* Pſal. 120. 7. *vel, intentus ſum precationi.* Tig.

had

had from one another? Hence they ought *to conſider one another, &c. Heb.* 10. 24. ſtudy one another's caſe, the cauſes and cure of their ſpiritual maladies and diſtempers, being ſollicitous of one anothers welfare: to whet, Sharpen, and extimulate, to ſet an edge on one another, as boars whet their tuſks one againſt another, ſaith *Nazianzen.* 'Tis no eaſie matter indeed to give or receive counſel, advice, reproof eſpecially, as they ſhould be given and taken; the more heed ſhould be taken therein. *David* knew ſuch faithful dealing would be far from injuring him, *Pſal.* 141. 5. He thought the better of *Nathan* for ſo roundly reproving of him, 2 *Sam.* 12. and made him of his Council, 1 *King.* 1. *Peter* thought the better of *Paul* for dealing with him ſo plainly at *Antioch*, *Gal.* 2. and maketh honourable mention of him and his writings, 2 *Pet.* 3. Though the Truth is, this is not every ones caſe to be able to take kindly a rebuke, though given in tenderneſs. It were to be wiſhed that that Character given of *Gerſon* (that great Chancellor of *Paris*) were to be given of many others, that have more clear diſcoveries of Goſpel-light and truth than he had, *viz.* (*h*) *that he rejoyced in nothing ſo much as in a friendly reprehenſion.* In that 141 *Pſal.* we read *it ſhall be an excellent Oil*, Hebr. *an Head Oyl*, ſuch as they poured on their friends heads, when they would ſpeak them moſt welcom, which was wont to be of the beſt. [*It ſhall not break my head*] or, *let him not let it fail my head*, let him not ceaſe to do me this good office daily; I ſhall count it a courteſie, and requite it with my beſt pray-

Dr. Tailor *Martyr told his Friends, that God had provided graciouſly for him, to ſend him to that Priſon, where he found ſuch an Angel of God as Mr.* Bradford, *to be in his Company to comfort him.* (h) *Nullâ re aliâ tantopere delectaretur, quam ſi ab aliquo fraternè et charitativè redarguerctur.*

ers for him in his greateſt neceſſity, *yet my prayer ſhall be*, &c.

Thirdly, By their Example, being patterns and provocations to good, one to the other. They kindle each other into a flame, and add ſtrength and encouragement to each other. *Jer.* 50. 8. [*As He-Goats before the Flock*] *i. e.* (*i*) go before others by your good example. Sheep are fearful, and therefore go behind; Goats are not ſo, and therefore go before. They that have received moſt ſtrength from the Lord, ſhould encourage others by their forwardneſs. I cannot here but hint that note of one of our own on that Text. There is good hopes, ſaith he, that we are going out of *Babylon*, when the He-Goats go before the Flock, when men of publick place and authority are active for Reformation. And is not the contrary true alſo? It's not the duty of Miniſters alone (though much theirs becauſe of that place they ſtand in to the Lord and his People) but of all elſe that are Chriſtians indeed, eſpecially as they are intruſted with any excellency, whether of gifts, graces, or authority in Family, *&c. in all things to ſhew themſelves a pattern of good works*, *Tit.* 2. 7. The word is obſervable; (*k*) it ſignifies a form made by engraving, impreſſion, or any kind of beating, ſuch as we ſee in ſtamps, ſeals or ſignets. Chriſtians muſt be ſuch a thing as makes the ſtamp on the Coin; their carriage ſhould be enſamples, ſo is the word rendred, 1 *Theſſ.* 1. 7. 1 *Pet.* 5. 3.

To evil men Saints are, or ſhould be profitable. They are a general good, and that even to thoſe that

(i) *Præite aliis bono exemplo.* Piſc. (k) Τύπον καλῶν ἔργων, *Archetypum Sanctæ converſationis.* Eſt. *Non verbis tantùm præire debes, ſed & exemplo.* Τύπον *pro exemplari quod imitandum propoſitur, habemus.* Phil. 3. 17. *&c.* Gro.

are

are not good, neither before God, nor to them. They avert Judgments from them, they procure bleſſings for them, *Job.* 22. *ult.* read it either as we, *he ſhall deliver the Iſland of the innocent*, or as others, *the innocent ſhall deliver the Iſland*; or as others, (*l*) *he ſhall deliver him that is not innocent*, him that is guilty. They are uſeful to the wicked,

Firſt, By their preſence; 'tis for their ſakes that many a vile perſon enjoys the good things of the Earth and the Heavens. Their preſence ſtaves off Judgments, which come ſtorming down upon the ungodly, as ſoon as theſe are removed. *Lot's* preſence kept *Sodom* from burning, no ſooner is he out of it, but it is on a flame. One man that was *a man indeed*, *i. e.* in favour with God, *&c.* might have ſaved *Jeruſalem*, *Jer.* 5. 1. *Diogenes* is ſaid to have ſought for a man in **Athens* with a Lanthorn and Candle at noon-day; ſo might the Prophet in *Jeruſalem*, and not have found one; deſpiſed Godlineſs had been *Jeruſalem*'s preſervation. Judgment comes in like a Land-flood, when theſe Flood-gates are removed. When *Auguſtine* was taken to Heaven, *Hippo* was taken by the *Goths* and *Vandals*. When *Luther* dead, *Germany* was overrun with Idolatry and villany: as *Heidleberg* was plundered by the *Spaniards* when once *Pareus* was laid aſleep. God would not ſo much as look on the wicked in a way of mercy, but for his Peoples ſake among them; 2 *King.* 3. 14.

Secondly, By their Counſels and inſtructions, by

(l) *Quinetiam liberabet noxium*, q. d. *non ſolùm ad preces tuas liberabit Deus innocentem, ſed (quod magis mirum eſt) etiam nocentem, ut* Gen. 18. 32. Piſc. * *Homines permulti, viri perpauci*, Herod.

which they are often the means of Converſion to them; turning them from ſin, and bringing them to Repentance; an happy way of profiting, by ſaving them. This is much of a Miniſters work, 1 *Tim.* 4. 16. yet ought it to be the care and endeavour of other Saints too. This will be much their honour as well as comfort that they bring any to Righteouſneſs, and ſo ſhall ſhine as Stars in the Firmament.

Thirdly, By their prayers and interceſſions for them; *Job.* 22. *ult.* pureneſs of hands] (*m*) the ſign for the thing ſignified, the geſture for what is done in that geſture. The lifting up of hands is a geſture in prayer, and the lifting up of pure hands notes the purity of prayer, 1 *Tim.* 2. 8. this the ſenſe in *Job*, it ſhall be delivered by holy prayer, or when thou prayeſt holily: yet this muſt not be taken without a caution: 'Tis not the Priviledge of Saints alwaies to deliver thoſe that are not innocent; though often ſuch dignity is afforded his people by the Lord, and which none are afforded but Saints, to be Saviours and Deliverers of a people among whom they dwel. God gave *Zoar* to *Lot*, and all the Souls in the Ship to *Paul*, *Act.* 27. 23, 24. *God hath given thee* (*n*) &c. they owe their ſafety to thee, to thy prayers, to thy Company. So God gave the guilty *Iſraelites* to *Moſes*. But it is not Univerſally true; the Lord hath given expreſs exceptions to this rule, *Jer.* 15. 1. *Though* Moſes *and* Samuel *ſtood before me, yet my mind could not be toward this people.* *Moſes* that Chancellour of Heaven, who not only ruled with *God*,

(m) *Quia tu pro illo (nempe noxio) in precibus puras ſuſtuliſti manus*, Scult. *ut ſæpe juſti conſilio aut precibus etiam nocentibus proſunt.* Merc. (n) [*Tibi dat*] i. e. *Tui cauſâ eos ſervat. unus interdum navim perdit, unus interdum navim ſervat. Idem contingit in Republicâ.* Grot.

but

but overruled, *Exod.* 32. 11—14. *Numb.* 14. 19, 20. and *Samuel* mighty in prayer, 1 *Sam.* 7. 9. called therefore *Pethuel*, *Joel.* 1. 1. ſaith *R. Solomon*, that is a God-perſwader. See to *Ezek.* 14. 14. Yet often Saints do thus; *Moſes*, *Pſal.* 106. 23. for want of ſuch an one God complains, *Ezek.* 22. 30.

To themſelves chiefly are the Saints of the Moſt High profitable or ſerviceable. *Job.* 22. 2. *He that is wiſe may be profitable to himſelf.* The *Heb.* word ſignifies to underſtand, to be prudent; and, by a Metonymie, to be happy, or to proſper, becauſe uſually affairs ſucceed well and proſper in the hands of wiſe men, happineſs uſually follows true wiſdom. All wiſdom is not profitable unto men, for there is a wiſdom of which the Scripture ſaith, that *God will deſtroy it*, 1 *Cor.* 1. 19. and there is a wiſdom that is *earthly, ſenſual* and *devilliſh*, *Ja.* 3. 15. *there are a ſort of wiſe men whom the Lord will take in their craftineſs*, 1 *Cor.* 3. 19, and there are wiſe men whoſe *thoughts the Lord knoweth to be but vain*, verſ. 20. none of theſe can men profit themſelves by, but there is a ſpiritual Wiſdom, and that will bring in profit indeed. He that is guided by Holy and Godly Wiſdom, ſhall reap the benefit and eat the Fruit of it. This the Scripture atteſts largely, and glad experience too evinces it. See *Pro.* 9. 12. (o) Men profit not God but themſelves by their holineſs, they labour not in vain; ſo falſe and injurious to God is the evil report of thoſe worſe men, *Mal.* 3. 14. We read in Scripture of ſome good men as rich as, yea, more rich than many others; though God will not have it alwaies ſo, that holineſs may be beloved for it ſelf, and that his may appear not to love him for gain: Yet God had but a little be-

(o) *Tibi aras, tibi occas, tibi ſeris, tibi eidem metis, Tibi deniq; iſte pariet lætitiam labor*, Plaut. *in* Mercat.

fore appealed to their own experience that he was not wanting to them for any thing they did for him, *Chap.* 1. 10. And the Apoſtle aſſures us, 1 *Tim.* 4. 8. *that Godlineſs is profitable unto all things.* (p) Whatſoever drops out of any promiſe of the Goſpell, falls into the lap of a Godly man. The promiſes are his, and therefore the good of the promiſe is his. The truly Godly lay up a good foundation for themſelves, 1 *Tim.* 6. 19.

Reflections.

For the ſelfiſh unprofitable Chriſtian.

What cauſe of moan, fear and ſhame have ſuch as live unprofitably in the World? who call themſelves Chriſtians, and yet mind nothing ſave themſelves; ſeek themſelves, and ſerve themſelves in all, their own profits, Pleaſures, intereſts, yea, humours too, and will not let go any of theſe for the profit of others, no nor for the credit of the Goſpel it ſelf. How contrary (may ſuch ſay) do I walk unto the Apoſtle of our Lord, both in his advice, *Rom.* 15. 1. [*to bear*] as Porters do their burdens, as Pillars do the poiſe of the houſe, or rather as Parents do their Children in their arms. *verſ.* 2. [*to pleaſe his neighbour*] though he croſs himſelf; this is indeed true Chriſtian love, but is driven almoſt out of the World by ſinful ſelf-love, which cauſeth men to diſlike thoſe things in others, that they favour and flatter in themſelves: And in his example alſo, 1 *Cor.* 10. *ult.* who pleaſed all men in all things lawful and laudable, not ſeeking his own profit, &c. It ſhould ſhame Chriſtians

(p) *Nunquam non, & nuſquam non eſt utilis. Eſt hæc ſententia oppoſita dicto impiorum,* Job. 34. 9. Grot.

for

for their contrary walking, even to their great pattern, the Lord Jeſus, *Rom.* 15. 3. Ah where is the Chriſtian, when the man is contentious, quarrelſome, ſelf-pleaſing, and ſelf-ſeeking? I bring up an evil report upon the Goſpel, and the Profeſſion thereof, (may ſuch ſay) and will the Lord take it well at my hands? How few Chriſtians are ſo convictive by their uſefulneſs and ſerviceableneſs to others, to make men ſay as *Laban* to *Jacob*, *Gen.* 30. 27. *The Lord hath bleſſed me for thy ſake?* 'Tis the excellency of Chriſtianity to caſt abroad good wherever men come, to credit the Goſpel by a being as generally uſeful as may be. Their diſcourſes ſhould be ſavoury, *Epheſ.* 4. 29. *Col.* 4. 6. their all uſeful. (q)

For the Fooliſh and ungrateful World.

May ungodly Sinners, haters of goodneſs and good men, ſay within themſelves, what folly and madneſs is this of ours, that can hardly afford them a good word, by and from whom we receive ſo much good? or ſcarcely think them worthy of a room to live in the World, for whoſe ſakes it is that we our ſelves live? How often do we wiſh and ſeek their deſtruction; for whoſe ſakes it is that our ſelves are not deſtroyed? How oft accuſe we the Godly as troublers of States and Nations, who are indeed the * Chariots and Horſemen of them, their protection and defence, their Salvation and deliverance? The breaches we make by ſinning, they make up by praying, and yet ſhall we ſtill defie and perſecute them? *The holy ſeed is the ſubſtance of a Nation or People,* (r) *Iſa.* 6. 13. The *primum mobile*, ſay Aſtronomers, turneth about with ſuch ſwiftneſs, that, but for the counter-

(q) Of a certain *Scotch* Divine, it is ſaid that he did eat and drink and ſleep the Kingdom of Heaven. * 1 *King.* 18. 17. 2 *King.* 2. 12. (r) *Semen Sanctum ſtatumen terræ. Abſq; ſtationibus non ſtaret mundus.*

motion

motion of the Planetes and other Spheres, all would be-fired: So would the wicked World, but for the Saints, who keep a conſtant counter-motion to the corrupt practices thereof. An Heathen could ſay, *that a People were never ſafe by the ſtanding of their Walls, while themſelves were falling in their vertues.* O that men would at laſt be convinced, that Godlineſs is the *Samſon*'s lock wherein the ſtrength of a Nation lieth. On this account therefore (if there were nothing elſe in it) it is good policy to encourage piety, and to endeavour the * encreaſe of an holy ſeed, in a nation. It is not ſafe to have them diſcouraged by whom our ſafety is eſtabliſhed; much leſs is it ſafe to let them fall, by whom in their capacity Kingdoms ſtand: leaſt of all is it ſafe to caſt them down, who (by the rule of Divine politicks) are State-up-holders. Let men therefore take heed they deſtroy not them that are ſuch common goods; yea, take heed of deadning or ſtraitning their Spirits in prayer for you. O men of the world, above all take heed of turning their prayers againſt you; do not provoke your own Horſemen to fight againſt you, and your own Chariot-Wheels to run over you! 'Twere better have many outwardly oppoſe you, than one ſuch (upon juſt grounds) ſecretly praying, or but complaining to God againſt you. They are your Pillars that uphold you, do not cut them, and make all tumble down about your ears. *Mary* Queen of *Scots* feared *John Knox*'s prayers more than an Army of Ten Thouſand men. Make much of Chriſt's Flock by whom ye receive ſo much good.

* Caryl *on* Job. 22. *ult.*

CHAP.

CHAP. XIV.

By fruitfulneſs Sheep do their owners raiſe;
Saints would bring others in, their God to praiſe.

Obſervation.

NO ſmall way and means by which the Sheep enrich their Owners is their fruitfulneſs, whereby they run a man up to a ſtock preſently. Thus was *Laban* from a little come to great wealth, *Gen.* 30. 30. his ſtock was little when *Jacob* came, and now it was broken out, and encreaſed to a multitude. *Jacob* alſo from nothing but a ſtaff, in few years was owner of great Flocks, *Gen.* 30. *ult.* in ſo much, as that *Labans* Sons begrutched him his increaſe, *Chap.* 31. 1. (s) But theſe things are ſo obvious to experience, that there is no need of farther mention. Three waies of multiplying have theſe Creatures above other uſeful and enriching ſtock, which ſpeaks them fruitful, and thereby of great advantage.

Firſt, They will receive the Ram whilſt young; by that time they are Twelve or Thirteen Months old, ye may ſee them with Lambs by their ſides. Though I know Sheep-Maſters with us endeavour carefully to prevent ſuch a thing, becauſe of the ſpoil of the breed, ſuch uſually being not ſo large, nor bringing forth their young ſo large and ſtrong, as thoſe that are kept from the Ram till elder, yet in the beginning of their breed in *Ireland*, after the war ceaſed, men were more deſi-

(s) *Fecit hanc gloriam*] i. e. *divitias, has enim ſequitur gloria,* Vatab. *Alii vertunt gravitatem, ſubſtantiam, poſſeſſionem,* &c.

rous

rous of growing up in number, knowing that they could better their breed by culling, as they would. Whereas we ſee the Heifer is two or three years old before ſhe hath a Calf at her Foot; it's otherwiſe with the Sheep, or may be, if ye liſt.

Secondly, Sheep will frequently bring twins, couples, and thereby grow and encreaſe much in multitude. This alſo I know is now againſt our Sheepmaſters, who ſay one good Lamb is better than two ſmall ones: yet, we ſometimes find an Ewe with a Lamb at each ſide, and they kindly and bravely thriving, and the Dam feeding them up well enough. And this in *Paleſtine* ſeems to be accounted a ſpecial advantage, of which we read in *Solomons* Song once and again, *Chap.* 4.2. and 6. 6. *(t)* [*none barren*] not only ſingly, but bringing forth couples too; and this will eaſily grow to a great ſtock.

Thirdly, Some Sheep in ſome Countries bring forth twice in one and the ſame year, and ſo are fruitful that way. Thus many underſtand and interpret, *Gen.* 30. 41, 42. of Sheep bringing forth at two ſeveral times in the year *Bonfrerius (u)* ſpeaks of this as a known thing in hotter Countries; thoſe that conceived in *September* or *October*, and brought forth in *March*; or conceived in the Spring, and brought forth in *September*. It is not our buſineſs at preſent to enquire whether of theſe were the ſtronger; Men are diverſified in their judgments concerning it, and much is ſaid on this ſide, and on that: our preſent ſearch is whether ſuch a twofold bringing forth be or no. Many of the Tranſlations in *Bibl. Polygl.* read the forementioned

(t) *Fœcundæ oves gemellos pariunt magnitudine æquales.* (u) *Notum eſt in regionibus calidioribus & fertilioribus pecudes bis in anno concipere & parere: Hinc* Virgil *de* Italiâ, *bis gravidæ pecudes.*

Text

Text to his ſenſe: *Bonfrerius* alſo, *Rivet*, *Ainſworth*, and *Diodate* with others ſo underſtand it. And that ye may know that this, though unuſual with us, yet hath not been unheard of, I remember when I was a School-boy, to have ſeen in *Devonſhire* about a ſcore of Ewes in one mans poſſeſſion, which they ſaid, did bring forth twice in the year. Such as theſe, ye will eaſily think will ſoon raiſe a ſtock to great numbers: Eſpecially if you take with you *Ainſworth*'s note on *Cant.* 4. 2. the laſt clauſe he reads, *none among them is bereaved of the young*, and notes, that barren is that which beareth not, *Iſa.* 54. 1. but the word here uſed [*Shacal*] ſignifieth * either miſcarrying in the birth, or loſs of that which is brought forth, by robbery, death, or the like. Such twin-bearers or double bearers in the year, not leſſened by any caſualty, will ſoon multiply into great Flocks.

Application.

In this alſo are the Saints of the living God like Sheep, who by bringing forth, and bringing up others into the Fold of Chriſt, enlarge his Flock, and thereby his revenue of Glory and Praiſe. They that are barren, or have a miſcarrying Womb, appear little to be of Chriſts Flock; no more than *Iſrael* was Gods vine, *when it brought forth grapes to it ſelf*, and is therefore called an *empty vine*; *Hoſ.* 10. 1. ſo men that draw Diſciples after them, *Act.* 20. 30. not that they might win them to Chriſt, but tye them to themſelves, are *deceivers*, and ſpeak *perverſe things*. But they that have the Spirit of Jeſus Chriſt indeed in them, O how would they endeavour to bring over others to the obe-

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dience

dience of Chriſt? It is ſaid of the *Phariſees*, *Mat.* 23. 15. *(x)* that they compaſſed Sea and Land to make one *Proſelyte*, that is, they took great pains, moved every ſtone, to bring over Diſciples to themſelves. But the Diſciples of Chriſt long and labour to bring over, not followers of themſelves, but Diſciples of their Lord; or if followers of them, yet only as they are of Chriſt, 1 *Cor.* 11, 1. The Spouſe her Teeth, ye heard from *Cant.* 4. 2. are compared to a Flock of new ſhorne, waſhed, and fruitful Sheep: Now what are theſe Teeth? Interpreters, eſpecially underſtand by them, the Paſtors and Miniſters of the Churches: which are compared to eyes, *verſ.* 1. as being *Seers*, (ſo called of old) and here ſet out by Teeth; ſo the Chaldee Paraphraſe plainly mentions the Prieſts and the Levites which offered their oblations, and did eat of the Fleſh of the Sacrifices, the Tythes and Firſt-fruits. And truly the Miniſters of the Goſpel are as much concerned, whoſe care it muſt be to bring many to God, whom they may one day preſent with *here am I, and the Children whom the Lord God hath given me.* *Paul* ſhews himſelf a worthy inſtrument of God this way, 1 *Cor.* 9. 19, 20, 21, 22, 23. ye find him there all for gaining, but it is them, not theirs. The *Greek* word [κερδήσω] there ſo often uſed and rendred [gain] hath two Etymons given it by learned men; it is, ſay ſome, *quaſi* κέαρ ἥδει, becauſe it delights the hearts: *Paul*'s heart was much taken up with, and delighted in this work: Hence in thoſe verſes he harps ſo much on that ſtring, out of a ſtrong deſire of winning Souls to Chriſt. Others obſerve that κέρδος (from whence this verb) ſignifies guile and craft as well as

(x) *Fuit autem conſilium* Phariſæorum *non Deo* Proſelytos, *ſed ſibi & ſectæ ſuæ diſcipulos & aſſeclas conciliare.* Camer.

gain,

gain, even ſuch craft as is that of the Fox, which is hence called κερδὼ; of which Creature it is ſtoried, that when he is very hungry after prey, and can find none, he lyeth down, and feigneth himſelf to be a dead carkaſs, and ſo the fowls fall upon him, and then he catcheth them: Even ſo ſay theſe, muſt Miniſters deny themſelves, that they may gain their hearers. They turn themſelves into all Shapes and Faſhions, both of Spirit and Speech, that they may gain Souls to God, ſtriving to be δημάγωγοι, as the *Athenian* Oratours were called, *i. e.* people-leaders. Thus *Paul* ſhews his zeal alſo for God towards the *Galatians*, *Chap.* 4. 19. when he puts on the Perſon of a moſt affectionate Mother; calling them *little Children*, embryos, new form'd in the Womb, of whom he did ὠδίνειν, which word ſignifies not only that pain that is in bringing forth a Child into the world, but alſo all that loathſomneſs, and ſickneſs that Women endure whilſt they go with Child. Never did any ſick Mother more deſire to ſee the Man-child, that ſticks in the place of breaking forth of Children, than *Paul* did to ſee Chriſt formed in theſe *Galatians*, *viz.* that they might ſeek for Salvation by him alone. And as here he perſonates the Mother, ſo elſewhere the Father, 1 *Cor.* 4. 15. *Philem.* 10. he will be any thing, Father, Mother, Nurſe, and what not? that their Souls might thrive. Thus *Cyprian* called *Cæcilius* (that converted him) *novæ vitæ parentem*, the Father of his new Life. And *Latimer* ſaith as much of his bleſſed Saint *Bilny*, as he called him. 'Tis to this ſenſe that moſt underſtand, *Numb.* 3. 1. *Aaron*'s Sons by Nature, *Moſes*'s by education and inſtruction, becauſe *Moſes* (*y*) taught them the Law, ſay the *Rabbins*, and adopted them as his, and ſo inſtructed

(y) *Quòd eos* Moſes *Legem docuiſſet*, R. R. *in Muis. Foſq; velut ſibi adoptaverat, & inſtituerat* Grot. *Solent diſcipuli filii vocari.* Mu.

them.

them. 'Tis uſual in Scripture for Diſciples to be called Children, ſee 2 *King.* 2. 5, 12.

But not only Miniſters as ſuch Deſign the begetting and bringing forth of others to Chriſt, but even private Chriſtians too would feign be at this work; in their ſtation and place ſpeaking of the good things of God, and what they have found of ſins ſinfulneſs, and God's grace and tenderneſs. *David* would tell what God had done for his Soul; *Pſal.* 66. 16. (z) Chriſtianity is no churl; loves not to eat its morſels alone; would that others ſhould have experience of the ſame Grace. *Aquila* and *Priſcilla* take *Apollos* aſide, and open the way of the Lord more plainly and more fully unto him, *Act.* 18. 26. true grace is diffuſive; hence compared to fire, water, light, wind, *&c.* to ſpices and *Aromatick* Trees, that ſweat out their precious and ſoveraign Oyls for the good of others. *Apollos* being helped by others, helps others, *verſ.* 27. he was not of thoſe that had rather *præeſſe* than *prodeſſe*; nor of thoſe that chuſe *proficere* rather than *prodeſſe*, to inform themſelves rather than to inſtruct others, to know than to teach; yea, he had rather be an Angel for Miniſtry, than a *Seraphim* for illumination. *Paul* could have been content, yea, and deſirous too, that not only King *Agrippa*, but all that heard him, were as he, thoſe his bonds excepted, *Act.* 26. 29. Saints endeavour to bring in others to Chriſt,

Firſt, By their ſeaſonable and well-temper'd reproofs; ſhewing them their ſin, and the greatneſs of that ſin whereof they are guiltly. Reproofs muſt be well tim'd, or elſe there's danger they may loſe their

(z) *Vide gratorum hominum ingenium, qui alios ſecum trahunt ad Dei venerationem,* &c. Gei.

effect;

effect; ſometimes preſently, which at other times will rather incenſe than break the heart. Opportunities ſhould be watcht for this work; Men are wiſely to conſider whether it may be better done preſently, and in hot blood, or more conveniently and profitably at another time; *Pro.* 29. 11. *Eccleſ.* 3. 7. uſually when men are in their drink, 1 *Sam.* 25. 36. or in the heat of paſſion, *Pro.* 18. 19. it's no time to reprove. Though we have read of ſome that even then have ſpoken reproofs to good purpoſe. Mr. *White* reports of a Knight not many years ſince, playing at Tables, his Chaplain ſtanding by, the Knight being angry, ſwore, the Chaplain reproved him; the Knight ſwearing again, he reproved him again: whereupon the Knight in much anger turning towards him, ſaid, *Who art thou that dareſt reprove me?* The Chaplain anſwered, *Nay, but who art thou that thou dareſt thus blaſpheme thy Maker?* The Knight being convinced by this juſt reproof, retired into his Chamber, and gave his Chaplain Twenty pieces for his faithfulneſs to him. Reproofs alſo muſt be well temper'd, as well as ſeaſonable; done in meekneſs. Though ſometimes ſome warmth be needful, yet ſhould it not be ſcalding, leſt perſons think it more out of wrath then kindneſs. Reproof is, though a wholeſome, yet a bitter Pill; there is need of gilding and ſugaring it for the beſt. As *Eliphaz* to *Job*, *if we eſſay to commune with thee, wilt thou be grieved?* Some reproach rather than reprove, little hopes that that will do any good. The Apoſtles advice is the Spirit of meekneſs, *Gal.* 6. 1. no oratory ſo powerful as that of mildneſs. *Reproofs of inſtruction, Pro* 6. 23 Reproofs qualified as they ought have mighty force in them to bring People over to the acknowledgment of their ſin. Mr. *Calamy* ſpeaks of Mr. *Deering* an eminent Miniſter in Q. *Elizabeths* time, being at a great feaſt,

had a young Gallant that ſate over againſt him, who among other vain diſcourſes brake out into ſwearing: Whereupon Mr. *Deering* gravely and ſharply reproved him; the Gallant being impatient of reproof, flung a glaſs of Beer into his Face: Mr. *Deering* took no notice of the abuſe, but wiped his Face, and fell to his meat as before, the young Gallant fell to his old diſcourſe and ſwore again, and Mr. *Deering* reproved him as before; upon which with more violence and rage he flung another glaſs of Beer into his Face, but he again ſhewed his zeal for Gods glory to be right, by his meekneſs and ſilent bearing this injury alſo; at which the young Gallant being aſtoniſhed, roſe up from the Table, fell down at his knees, and asked him forgiveneſs, profeſſing that if any one had offered him ſuch affronts, he ſhould have ſtab'd him to the heart.

Secondly, By communicating their experiences, giving others to know what they have found of ſins ſinfulneſs and miſery, with the mercies of God ſurpaſſing great. *Come and I will tell you*, &c. *Pſal.* 66. 16. I was thus and thus, ſaith *Paul*, and I obtained mercy. Real Chriſtians would not eat their morſels alone, but participate unto others, what God hath freely communicated unto them. This, no doubt was what *Latimer* ſaith of *Bilney*, that he deſired him to hear his confeſſion; it was not ſurely his barely repeating *Credo in Deum*, &c which *Latimer* knew well enough, but it was what he had found God doing to, and upon his heart; for of it *Latimer* acknowledges, that he thereby learnt more than he had learnt in many years before. Thus the Apoſtle 2 *Cor.* 5.

Thirdly, By their holy and ſhining converſations. There is much conviction in the regular life of thoſe that profeſſe God. Though men ſhould beware not to live

live holily, for this end that they may be ſeen of men; yet ſhould they take heed that men may ſee their good works, for this will engage them to glorifie their Father which is in Heaven, *Mat.* 5. 16. It's a vain thing to reprove others of what our ſelves are guilty; to ſhew others the danger of ſin, while our ſelves venture on it. *Quid verba audiam cùm videam facta?* One deſired a Miniſter to ſhew him a nearer way to Heaven than he preacht to them, for himſelf went not that way. But the holy lives of Gods ſervants have mighty force in them, either to convince, as were *Nebuchadnezar*, *Darius*, *Diocleſian*, &c. or (which is better) to convert them that obſerve them. *Juſtin Martyr* confeſſeth of himſelf, that by beholding the Chriſtians piety in life, and patience in death, he gathered their Doctrine to be the Truth, and glorified God in the day of his viſitation. Of one *Cecilia* a Virgin it is reported, that by her piety, conſtancy and exhortations before and after Martyrdom 400 were converted. *Chryſoſtome* calls good works unanſwerable ſyllogiſms, invincible demonſtrations to confute and convert *Pagans*. Even *Julian* the *Apoſtate* could not but acknowledge, that the Chriſtian Religion ſpread by the holineſs of the lives of thoſe that profeſſed it. *Bede* (*Hiſt. Angl.* l. 1. c. 7.) mentioneth one *Albane*, who receiving a poor perſecuted Chriſtian into his houſe, and ſeeing his holy and devout carriage, was ſo much affected therewith, that he became an earneſt Profeſſor of the Faith, and in the end a Glorious Martyr.

Fourthly, By their cheerful walking: There's little hope to bring men off from their carnality, wherein they conſult their pleaſures, by ſhewing them the ſeverities only of Religion; as if real Godlineſs were a meer marr-mirth, and had nothing pleaſant or ſweet in it. The probable and eaſie way to convince men, is to let

them ſee that Chriſtianity hath the moſt real ſweets; that *joy in the Lord* is worth that name indeed; whereas all carnal and ſinful joy is but a meer mock and counterfeit of it; in the midſt of which the heart is ſad: whereas true Godlineſs rejoyceth in tribulation, is conſiſtent with troubles in the Fleſh. The three Worthies could walk in the midſt of the fiery furnace as in ſome pleaſant place, when the Son of God was with them. Any place is a Paradiſe where God is preſent. What therefore he ſaid flatteringly to his Friend, 2 *Sam.* 13. 4. may be much more ſaid to thee, *O Chriſtian, why art thou lean from day to day, ſeeing thou art the Kings Son?* How often doth the Apoſtle preſs to ſpiritual joy, and that in all ſtates and conditions? Hardly any duty more preſt in Old and New Teſtament, or leſs practiſed. Fitly is *Pſal.* 33. ſubjoyned to *Pſal.* 32. for as this ends, *Be glad in the Lord*, &c., ſo that begins, *Rejoyce in the Lord*, &c. *Plato* could tell the Muſicians, that Philoſophers knew how to be merry without Muſick: much more may Gods People. As a Traveller rides on merrily, and wears out the tediouſneſs of the way, by ſinging ſweet ſongs unto himſelf: ſo ſhould Saints, ſee *Pſal.* 119. 54.

Reflections

For the looſe Profeſſor. Have I indeed a name of Chriſt's Sheep? But where is my being like his? where is my enriching my Lord, by bringing forth, by bringing in others to him? have I been uſeful for the conviction, for the converſion of any unto God? rather have I not cauſe to fear leſt others have been deterr'd and kept off from cloſing with the truths of God through my pofaneneſs? hath not the name of God been blaſphemed

phemed among Atheiſts and Worldlings becauſe of me? have I not, with *Judas*, delivered the Lord Chriſt to the ſcoffs and buffetings of his Enemies? May not *Epiphanius*'s complaint be taken up of me, that for *the looſeneſs of my life, and the baſeneſs of my carriage many ſhun the Company of Chriſtians, and will not be drawn to converſe with them?* Goes there not an ill report of Chriſtians, becauſe of mine unchriſtian converſation? What ſay men even now adaies? Such a man pretends to be religious that is not morally honeſt. is it enough, thinkeſt thou, O my Soul! to pretend Religion in a way of worſhip, it may be, in ſome diſcrimination from others, and yet prejudice others by thine uneven walking? Will not the rating of the *Jews* of old by the Lord, *Jer.* 7, 8, 9, 10. juſtly fall upon me? Shall I be like the *Scribes* and *Phariſees*, to ſhut up the Kingdom of Heaven againſt men, *Mat.* 23. 13. *neither go in my ſelf, nor ſuffer thoſe that are entring to go in?* What advantage will it be to me one day, that I have had a name in the houſe of God, a name to live, and yet have been found dead, and my converſation deadly. It is indeed a great priviledge to (*a*) be a Chriſtian, not only to ſeem to be ſo. An empty Title will yield but an empty comfort at laſt. What though I ſeem to be ſomething before men? fiſhing for eſteem and credit that way, ſhall I not be accounted by the Lord an empty vine if I bring forth fruit only to my ſelf? Up therefore, O my Soul! and bring forth to the Lord.

How unlike Chriſt's Sheep am I, whoſe moroſe and froward carriage even frightens others from converſe with me? Am I probable to allure and draw others over to Chriſt, *For the peeviſh paſſionate Profeſſor.*

(*a*) *Eſſe Chriſtianum grande eſt, non videri*, Hieron.

who rather ſcare them away by my ſullen and dogged carriage? Men formerly took knowledge of Chriſts diſciples that they had been with Jeſus? doth any ſuch thing appear in me? was not he *meek and lowly*? Calls not he upon his followers *to learn of him*? and ſhall I ſtill be froward, and of a paſſionate haſty Spirit? What though this be my natural conſtitution, that ſin unto which my natural temper moſt inclines me? Is this an excuſe? Shall *Socrates* ſay that *Philoſophy had made him who was moſt cholerick by nature, patient and ſweet temper'd?* And ſhall my profeſſing the Chriſtian Philoſophy do nothing with me? Ah how amiable would meekneſs and kindneſs render me to men? Remember, ſaid Mr. *Tindal* to Mr. *Frith*, *that as lowlineſs of mind ſhall make you high with God, even ſo meekneſs ſhall make you ſink into the hearts of men.* Nothing is more overcoming and conſtraining than a ſweet, patient, pleaſant converſation; it attracts and draws others to us, as the load-ſtone doth iron. Is it not a ſhame, O my Soul! that after ſo many years profeſſing Chriſt, *I* ſhould lay ſuch a ſtumbling block in the way of others by my unconquered luſt? that any ſhould have cauſe to ſay of me as *Nabal*'s young men of him, 1 *Sam.* 25. 17. he is ſuch a Son of *Belial*, that a man cannot ſpeak to him; ſo extreme froward, that there is no talking to him? That *I* ſhould be ſuch an one as *Cælius* the *Roman* Oratour, who was ſaid to be the (*b*) moſt paſſionate of men, the moſt froppiſh of any living? *If* nothing elſe will cure thy pettiſh and froward Spirit, yet try for the Goſpel's credit. Earl *Eleazar* told his wife, *that though paſſionate naturally, yet, when he found wrath boyling up in him, he never left meditating on what Chriſt ſuffered, till he had thereby wrought his*

(*b*) *Mortalium ille iracundiſſimus.*

heart

heart into ſuch a frame, that if his Servants had pluckt him by the beard, he could not be provoked. The ſtudy of the Scriptures ſhould do ſome thing this way, *Pro.* 16. 23. *He that is ſlow to anger is better than the mighty: and he that ruleth his Spirit, than he that taketh a City.* It were well if the Character which *Tertullian* gives of the Chriſtians in his daies, might be my characteriſtick, (c) to be moſt known by emending former evils, that others might be allured and drawn over to the Lord, by ſeeing what energie the Goſpel hath upon my heart and life.

For the dumpiſh melancholy diſconſolate Chriſtian.

How unſerviceable am I unto my great and good God, through the diſconſolation of my Spirit? How many are prejudiced againſt all the waies of ſtrict Religion when they behold me walking heavily and diſconſolately all the day long? Say not men, *Is this to be Religious?* Is this the wages God gives his moſt careful Servants? muſt a man bid adieu to all joy, peace, comfort, when he gives up himſelf to profeſs Religion? Is God good only to thoſe that defy him day by day, that they can ſing and be merry? And have none cauſe of diſconſolation and walking heavily but thoſe that give themſelves to be ſerious in matters of Religion? It is true, Godlineſs ſhews the vanity and emptineſs of all terrene pleaſures and delights, the madneſs of worldly mirth; but is there *no joy of the Holy Ghoſt, no conſolation in Chriſt, no comfort of love, Phil.* 2. 1? *Is* there no pleaſantneſs in wiſdoms waies, no peace in her paths? O my Soul! how much haſt thou to anſwer before the Lord for thine obſtructing the way of Life to many, by beholding thy diſquiet and diſ-reſt? Heareſt thou

(c) *Nec aliunde noſcibiles quam de emendatione vitiorum priſtinorum.*

not men ſay, *that when people grow bookiſh, they grow blockiſh? When they turn Religious, they muſt look for no more merry daies?* whereas didſt thou lift up thine head, and walk cheerfully, would it not let the word ſee that the breaſts of Chriſts conſolation afford more refreſhings than the worlds botches? Away therefore with thoſe falſe concluſions which thou art wont to make to thy diſquiet with *Manoah*, *Judg.* 13.22. never think you ſhall dy before you ſee the Lord: rather conclude God would never have ſhewen thee ſuch things, if he would have deſtroyed thee. Rouze up thy Soul, as the Pſalmiſt, *Pſal.* 42. *ult.* chide thy ſelf out of thine unſeaſonable diſcouragements and dumps; lift up thine head, let the World know thou haſt meat to eat which it knows not of, that thou haſt ſuch delights as it can neither give nor take away. Shall a Philoſopher ſay, that *a good man keeps holy day every day*, and wilt thou, O my Soul! walk drooping, as if all thy feaſts were turned into faſts? The advice that *Tertullian* gave *Scapula* may conclude this to thee: (d) *If thou haſt no pity on us*, (ſaid he) *yet have ſome on thy ſelf, and if not on thy ſelf, yet on the City.* So would *I* ſay to thee, if not for thine own ſake; yet for *Sions* ſake, for Chriſts ſake, whom thou doſt profeſs, yea, for poor ſinners ſakes, that they may not be prejudiced againſt the waies of God, ſtir up thy ſelf, and walk more cheerfully.

(d) *Si nobis non parcis, tibi parce; ſi non tibi,* Carthagini.

CHAP.

CHAP. XV.

The Sheep's for holy uſe in every part;
Saints holy are to God in Head, Life, Heart.

Obſervation.

THE Sheep is all holy, ſaith *Rab. Solomon.* Every part of it uſed for ſomething or other about the Worſhip of God: Whereas the Dog and Hog were both abhor'd, and nothing of them had any place in Divine Worſhip; Hence both declared as the moſt abominable things, *Iſa.* 66. 3. a Dog (*e*) uſed to expreſs any thing moſt filthy and abominable. See *Deut.* 23. 18. which Text, though ſome interpret Metaphorically, of impudent *Cynicks*, or of *Sodomites*, buggerers that have caſt off all manhood, and are become Dogs, worſe than Dogs, yet the *Hebrews* underſtand it literally, and ſo *Bochart* and others. And as the Dog, ſo the Hog alſo, whoſe uſe civil as well as ſacred was forbidden, it might not be eaten by them, nor touched, *Levit.* 11. 7, 8. hence God's loathing the wicked's ſacrifice is expreſt in that fore-quoted *Iſa.* 66. 3. [*as if he offered Swines-blood*] which was doubly unlawful, becauſe the Swine was unclean by the Law; as becauſe all blood was to be poured out, not offered. Other Creatures which were of ſome uſe in ſervice, yet were not of ſuch general uſe, as this Creature, the Sheep: moſt of his parts being ſerviceable in ſome way or other. Thus beſides his Fleſh, which was offered up in Sacri-

(e) *Canis pro re execrabili & fœdâ*, Sanct. * *Canis ita vile* Hebræis *animal, ut ne pretium quidem ejus in Templo recipi poſſet*, Grot.

fice,

fice, two every day, *Exod.* 29. 38. for 2000 years and more, till the ceaſing of that ſervice by the deſtruction of the Temple by the *Romans*, we muſt particularly conſider his other parts as uſed in Religious ſervice.

Of the Wool dyed Blew, Purple, and Scarlet was much uſe made for the vails of the Tabernacle, the Curtains of the Tabernacle, *Exod.* 26. for the Prieſts Garments, *Ex.* 28. for though (as *Ainſworth* obſerves) the Blew, Purple, and ſcarlet are colours only, and *Moſes* expreſſeth not the ſtuff coloured, yet *Paul* affirming that ſcarlet wool was uſed in ſprinkling the blood, *Heb.* 9. 19. ſeemeth to teach that the ſcarlet ſpoken of in thoſe places was Wool ſo dyed; and ſo of the other colours. And thus the *Heb.* Doctors explain them. The Blew ſpoken of in any place (ſay they) was Wool dyed like the body of the Heavens (*i. e.* Sky-colour;) the Purple was Wool dyed Red, and the Scarlet, Wool dyed in Scarlet, *Maim. Treat. of the implements of the Sanctuary.*

Of their skins, or pelts were made Timbrels, Muſical inſtruments much in uſe among the *Jews*, eſpecially their Women, having its name in (*f*) *Hebr.* from its being beaten with the hand; or as (*g*) *Genebr.* on *Pſal.* 150. 4. from the ſound which it yielded when beaten; not unlike our Drum; mentioned *Exod.* 15. 20. *Judg.* 11. 34. and in the *Pſalms* often. Beſides the Ram-skins, which dyed Red, made the ſecond or middle covering for the Tabernacle, *Exod.* 26. 14.

Of the Horns were made Trumpets for the Prieſts, *Joſh.* 6. 4, 5, 6, 8. and hence the moſt received opinion is, that the year of *Jubilee* had its name from the ſound of the Rams Horns wherewith it was proclaim-

(f) תקע *a* תֵּקַע *manum pulſavit.* (g) *E ſono ficta vox, per Onomatopœiam, inſtrumentum utrinq; membranâ clauſum, intus vacuum, quod bacillo percutitur,* Geneb. *in* Pſal. 150. 4.

ed

ed, *Levit.* 25. 9, 10. in which Servants returned to their freedom, and Proprietors to their Lands and houſes morgaged.

Of their Leggs, or Shank-bone were made pipes, uſed alſo in a way of praiſing and bleſſing God, 1 *Sam.* 10. 5. where they are called (*h*) Prophets, who did celebrate God's praiſes either with voice, or inſtrument, or both. Being filled with the Spirit, did ſing ſongs of praiſe to God. So the *Chald.* explains the laſt word, [*they ſhall propheſie*] *i. e.* ſhall ſing Pſalms and Hymns to the praiſe of God. Theſe Pipes were made of thoſe Shank-bones, and have their name in (*i*) *Hebr.* from their being pierced or made hollow.

Of their Guts were made Harps, and ſuch like ſtringed Inſtruments; a muſical inſtrument invented by *Jubal. Gen.* 4. 21. uſed for mirth or joy, *Pſal.* 137. 1, 2. *Gen.* 31. 27. in praiſing God, *Pſal.* 33. 2. hence called *the pleaſant harp*, *Pſal.* 81. 2. oppoſed to mourning, *Job.* 30. 31. with theſe they were wont to celebrate the Lords praiſe, as ye read often in the *Chronicles*, alſo in *Neh.* 12. 27. Thus far the obſervation of *Rab. Solomon.*

Let me add that of all Creatures ſacrificed to the Lord, *the peace-offering of a Sheep or Lamb hath a ſpecial command concerning it, that the whole Rump be offered, taken off at the back-bone*, *Levit.* 3. 9. the reaſon given by moſt is, becauſe of the largneſs as well as fatneſs and ſweetneſs of that part in the *Syrian* and *Arabian* Sheep; being a Cubit long, as is atteſted by *Ariſtot. Hiſt. Animal.* 8. 28. *Plin.* 8. 48. *Herodot.* and from him *Ælian.* Beſides many others *Ludovic Roman.* in his

(h) *Prophetæ hîc dicuntur qui laudibus Divinis celebrandis vacabant — hymnos & laudes Deo concinebant, tum voce tum inſtrumentis muſicis*, Lap. (i) חליל *a* חלל * כִּנּוֹר *cithara. eſt ἐκ τῶν ψηλαφητῶν et ἐντατῶν.*

Travels,

Travels, ſaith, that in *Arabia* he ſaw Wethers having Tails which were forty four pounds weight, each; others ſpeak of twenty eight pounds, and the moſt of eleven pounds: So that nature which hath tyed the Tails to other Creatures, may ſeem to have tyed the *Syrian* Sheep to their Tails, which with great difficulty they drag after them, ſaith ingenious (k) *Fuller*, And this is the reaſon, why of this Creature *the whole rump or tail* is expreſly commanded to be offered, not obſerved in Kine or Goats: that part being for bulk and value conſiderable in their Sheep, which is contemptible in other Creatures.

Application.

The People of the moſt High ſhould in this alſo be like Sheep; univerſally holy, holy in every part, all that is in them, all that is of them, all that comes from them, ſhould be conſecrate to the Lord's glory. *Zech.* 14. 20, 21. *Calvin* tranſlates ſtalls of the Horſes, what we read Bells; theſe are wont to be none of the cleaneſt places, and blood though ſhed in a juſt war, pollutes a man; the Prophet by theſe expreſſions ſignifying, that nothing ſhould be ſo common or profane in the World, but ſhould be ſanctified to God, when he ſhall reign in the world. Or by the Horſes-bells, or collars, and the pots underſtand the various ſtates of Chriſtians, who all ought to be equally holy: All the Furniture of the Kitchin, whatſoever had been defiled with the intemperance of men, ſhould be turned to the Worſhip of God. In war and peace, in meat and drink, *&c.* men ſhall be holy to God, and ſhall follow after holineſs. It is the manifeſt teſtimony

(k) *Piſgah-ſight, &c. in* Reuben, §. 14. pag. 60. lib. 2.

of

of a Godly mind, when Godlineſs runs through a man's whole Life, as the woof doth through the web; when ordinary actions * are done from a right principle, and to a right purpoſe. All the Paths of our line of Life muſt be ſtraight before God. An univerſality God requires in his ſervice, *Pſal.* 119. 5, 6. *Aug.* ſaith, *the whole Life of a Chriſtian is a holy deſire*, and this is alwayes ſeconded with endeavour; without which affection is like *Rachel*, beautiful, but barren. Yea, a double univerſality God calls for, of the Subject, the whole heart, and of the object, all thy commandments, all that God requires. A baſe heart is *funambulus virtutum*, as *Tertul.* phraſeth it; he hath a diſpenſatory conſcience; his obedience is partial, as ſuch as goeth in a narrow tract, it extendeth not to the whole Law, and is therefore loſt labour. There muſt be in every true Chriſtian, *tom*, integrity, that there be nothing wanting, no defect of parts, and *Joſher*, (*l*) a correſpondency in words, works, to the rule of Gods word. But to particularize,

Firſt, All the parts muſt be for God, Heart, Head, Hand, Foot, *&c.* Heart muſt be holy and wholly for God, or nothing will be as it ought: this God calls for in the firſt and chief place, *Pro.* 23. 26. Even among the Heathens when a beaſt was cut up for Sacrifice, the firſt thing the Prieſt lookt upon, was the heart, and if the heart were naught, the Sacrifice was rejected: As the Heart is by nature corrupt and polluted, the Lord will have none of it; yet, till the heart be renewed and given to the Lord, he will accept nothing can come from man, *Iſa.* 29. 13. of the Heart God ſaith to us, as *Joſeph* to his Brethren concerning *Benja-*

* *Quicquid agas propter Deum agas.* (*l*) *Recta ratio morum, ſermonum,* &c. *congruens cum normâ verbi Divini,* Gei. *in* Pſal. 25. 21.

min,

min, *Gen.* 43. 3. *Ye ſhall not ſee my face, except he be with you.* For this God wiſheth, *Deut.* 5. 29. *without truth in the inward parts*, *Pſal.* 51. 6. *all is nothing worth in Gods eſteem.* The inwards and the fat thereof was to be offered to the Lord, (*m*) *Levit.* 3. 15, 16. ſignifying our ſlaying our luſts through affection to God. 'Tis the hidden man of the heart, that God looks after and calls for: Yet not only this, but the head too. When the heart is called for, *Pro.* 23. 26, yet the eyes alſo muſt direct the Paths, that they be ſuch as are God's waies. Men muſt not plot iniquity, deviſe miſchief, and do the thing that is naught, and yet pretend the heart for God ſtill; this is vain and wicked. The heart muſt be for God, and ſo muſt the mouth, the tongue too, *Rom.* 10. 9. *Confeſs with the Mouth, as well as believe in the Heart.* In Pope *Gregory* 13*th.* his time, in Q. *Elizabeths* Reign, it was a watch word among the Papiſts, *give me the Heart*; be in heart a Papiſt, and then go to Church; diſſemble, do what ye will; not ſo God, he requires to ſpeak for him, and to work for him too; to work the works of God, in a good ſenſe. The head muſt be for God, and the hand too; action is the beſt evidence of Life. The primitive Chriſtians were wont, if not (*n*) to ſpeak, yet to live great things, becauſe they knew the words of God were words not to be read only, but alſo to be lived. The foot likewiſe muſt be for God, to run the waies of his Commandements, *Pſal.* 119. 32. *take long ſtrides toward Heaven. Luther* ſaid well, God loves not *Quæriſtas*, but *curriſtas.* (*o*) Among the *Jews* of

(m) *Myſticus ſenſus eſt interimendas in Dei honorem cupidines, quarum inſtrumenta adeps, renes, jecur*, Grot. (n) *Nos non eloquimur magna ſed vivimus. Dei verba non legenda, ſed vivenda.* (o) *Apud* Hebræos *cedebant ſacerdoti, de capite, maxilla; de pedibus, armus dexter; de corpore ſtomachus: Ea redimere non licebat. Significatur Sacrandos Dei ſermones, actus, appetitus.* Grot.

each

each Sacrifice ſome parts were for the Prieſts, which the People might not redeem; of the head, the cheek; of the Legs, the right ſhoulder; of the body, the breaſt, to teach them to dedicate to the Lord, their words, actions. and deſires.

Secondly, Holineſs in every act or action, not only in religious, but alſo common acts of Life. Some are worldly even in religious exerciſes, *Ezek.* 33. 31. they came to the Prophets Sermons, and ſit there very demurely, as though they would remember and practiſe whatſoever he ſaid (*p*) but their heart was on their half-penny all the while, nor can the Load-ſtone of Gods word hale them one jot from the earth. It ſhould be *ſurſum corda*, hearts in Heaven; but when many mens bodies are in *ſacellis*, about religious exerciſes, their hearts are in *ſacculis*, about their gain, as *Auguſtine* complained long ago. As thoſe *Gergeſites*, more (*q*) mind a Swines-ſty than a Sanctuary. And as an unequal pulſe ſhews a diſtemper'd body, ſo doth ſuch uneven walking an unſound Soul. But theſe are too too bad: 'Tis not enough to be religious in religious duties, but in the whole courſe of ones life, 1 *Pet.* 1. 15. *In all manner of converſation*: our very civilities ſhould favour of ſanctity and our common converſation reliſh of Religion. 2 *Pet.* 3. 11. *What manner of Perſons* even to admiration, ſo much the (*r*) *Greek* word uſed in that Text implies. [*In all holy Converſation.*] When the Scripture would expreſs a thing exactly, it uſeth the (*s*) plural number thus, *Cant.* 1. 4. *Pſal.* 68. 20. *Gen.* 19. 11. ſo here, *holy converſations and Godlineſſes*, that

(p) *Dum tu loqueris, illi de quæſte partes iniquas faciundo, cogitant*, Gror. (q) *Haram domeſticam aræ dominicæ præferunt.* (r) [Ποταπὸς] *Non ſimpliciter qualitatem ſignificat rei vel perſonæ, ſed cum emphaſi quâdam admirationis, ut* Mat. 8. 27. *Mar.* 13. 1. Eſt. (s) *Numerus pluralis excellentiam & magnitudinem rei denotat.*

is,

is, the moſt exact and perfect holineſs in the whole converſation. So 1 *Cor.* 10. 31. *Whatſoever ye do*, &c. receive every Creature with thanksgiving. Servants muſt ſerve Chriſt in ſerving their Maſters;, *Epheſ.* 6. 6, 7. muſt not Maſters ſo command and rule alſo? and ſo other relations. The general calling ſhould be exerciſed in the particular. Earthly buſineſſes done with Heavenly minds. [*Acknowledge God in all thy waies*] *Pro.* 3. 6. [*thy waies*] *i. e.* buſineſſes, private and publick, ſacred and prophane. [*Acknowledge God*] *i. e.* ſet him alwaies before thine eyes; alwaies call on him; take him into Counſel with thee, whatever thou attempteſt; direct all things to his pleaſure and praiſe; and then return all things to him by giving him thanks: this is to acknowledge God in all our waies.

Thirdly, Holy in every place and Company; Alwaies under the eye of God, and therefore every where as in his preſence. *Pſal.* 139. 7. *Whither ſhall I flee from thy preſence?* God is every where, and where ever he is, he is *the holy Lord*, therefore muſt his People be every where holy. His Saints are round about him, and like good Angels, they ſtand alwaies in the preſence of their heavenly Father: all holy converſation therefore and exact walking is required of them, even an excellency above ordinary. *Epheſ.* 5. 15. (*t*) to walk circumſpectly, preciſely, exactly. This makes the place whereon they ſtand, be it where it will, holy; therefore muſt they looſe their ſhoe from their foot, *Exod.* 3. 5. *Joſh.* 5. 15. [*Holy ground*] (*u*) conſecrate by the preſence of God; all evil deſires, and fleſhly luſts muſt be caſt away, laid aſide, if we will converſe with God:

(*t*) Ακριβῶς περιπατεῖν. (*u*) *Solent pleriq; calceamentis ſignificatas eſſe dicere pravas corporis cupiditates, quæ exuendæ ſunt iis qui Divinas res contemplari meditariq; volunt.* Maſ.

Or,

[*Or put off thy Shoe*] (*x*) acknowledge thy ſelf wholly the Lords. Or underſtand putting off the Shoe as a ſign of mourning, and humiliation, 2 *Sam.* 15. 30. *Iſa.* 20. 2. 4. *Ezek.* 24. 17. 23. and conſequently of Sanctification before God, putting of uncleanneſs. *Moſes* in all humility and holineſs ſhould now reſign up himſelf unto God, and unto the ſervice of him, ſo *Ainſw.* underſtands it. For the (*y*) expreſſion ſeems to be borrowed from the cuſtom of Servants, who were wont to go bare-foot, in token of ſubjection. And to teach us to lay aſide whatever is filthy and defiled (as Shoes are wont to be) when we approach, to converſe with God. And as in all places, ſo in all Companies alſo. Some have a Glove for every hand, as our Proverb ſaies, *i. e.* can ſuit themſelves to all Companies with whom they are, can ſeem to be religious with thoſe that are religious and be as profane with the profane. *Joaſh* was zealous for Religion all the daies of *Jehojada*, 2 *Chro.* 24. 2. *but when he was dead, and the profane Princes courted him, they left the houſe of the Lord, and ſerved groves*, verſ. 17. 18, *But its much to the honour of* Noah, *that he was found righteous in that generation*, Gen. 7. 1. *called by* Peter *a world of ungodly ones*, 2 Pet. 2. 5. *Noah* by an holy *Antiperiſtaſis* kindled from their coldneſs, and became nothing the worſe, but much the better (ſuch is the nature of true Godlineſs) by their oppoſition. The like may be ſaid of thoſe Godfearers, *Mal.* 3. 16. when others were ſo bad, as *verſ.* 14, 15.

Fourthly, Holy in all times, not upon ſtarts, now for God, and anon for *Baal*, but the conſtant bent of

(x) *ut totus in Dei jus & obſequium tranſeas*, Q. *in* Lap. (y) *Hic ritus deſcendit a manciplis, qui nudis pedibus incedebant, in ſignum ſubjectionis*, Lap. *Docet & carnales omnes curas & cogitationes ſeponere, cùm ad Deum accedamus.* Tir.

the heart to be for God. This the Lord deſires in *Iſrael*, *Deut.* 5. 29. *keep all my Commandments alwaies*; and ſo *Chap.* 11. 1. An Hypocrite may ſometimes put up a prayer to God, *but will he pray alwaies?* *Job.* 27. 10. *Hebr.* is, in every time; no, he will faint, ἐκκακεῖν, *Luk.* 18. 1. ſhrink back, as ſluggards do in work, as cowards do in war. 'Tis the true honeſt heart that doth as *Rom.* 12. 12. *continue inſtant in prayer*; the Hypocrite cannot do ſo for want of an inward principle. If God come not at a call, he is out of patience, and ready to ſay with that profane Prince, 2 *King.* 6. 33. Not ſo *David*, *Pſal.* 27. 4. If his Suit had not been honeſt, he would never have began it; but being ſo, he will never give it over, till he hath prevailed. At all times he hath God in his eye, *Pſal.* 16. 8. as one that obſerves all his waies and works, therefore dares he not go out of the right way, becauſe he ſtill Eyes God. Hence ſuch do righteouſly alway, *Pſal.* 119. 112. ſee to *Pro.* 28. 14. [*feareth alwaies*] *i. e.* in every article of his life, without wearineſs, without intermiſſion: not only in adverſity, but in proſperity alſo. *Auguſtine* would not for the gain of a million of worlds be an Atheiſt for half an hour, becauſe he knew not, but God might in that time put an end to his life. 'Tis for want of this conſtancy in good, that the Lord complains of *Iſrael*, *Hoſ.* 6. 4. All your goodneſs and righteouſneſs is infirm, unſtable, vaniſhing, ye perſiſt not in your Repentance; it ſoon fades and falls away, there ſeems to be in the words an oppoſition between the bounty of God, of which in the foregoing verſe, and the piety of that People; that, *viz.* Gods goodneſs did ever endure; but this, *viz.* their piety did not long continue or abide. To what the Prophet had formerly ſaid, the People might object, but we have repented, &c. The Lord anſwers, I, but your goodneſs

is

is but periſhing and ſoon gone, like a morning Cloud, blown off with the wind, or the dew that paſſeth early away, when the Sun gets any ſtrength. The beſt cure for which diſeaſe is that advice of the Apoſtle; 1 *Cor.* 15. *ult.* *alwaies to abound*, &c.

Reflections.

Woe is me! that I have been found partial in the law of my God. I have been in ſome things for God, and in many more for World and Sin. In ſome meaner, lower matters, how forward and zealous? But in things of greateſt concernment, how careleſs, and indifferent ſpirited, if not neglective? Like the Phariſees of old, *Mat.* 23. 23. ſo, have not I been nice in the *minutula*, the ſmaller matters, whilſt I have been negligent in the *magnalia legis*, the great things of the Law? Much noiſe, ſtir and quarrel, about a ceremony, whether for the uſing or omitting of it, whilſt in the mean while, walking holily before *God*, and profitably unto men, hath been ſlightly paſt by. Doth not my zeal with the many, run out, either to preſs as a thing indiſpenſible, an inſtitution of men, with the negligent uſe of the appointments of Chriſt? or on the other ſide, making it my great buſineſs and ſtudy to decry ſuch an obſervance as an humane invention, not regarding by a ſtrict univerſal obedience to teſtifie a conſcience void of offence both to *God* and Man? To which the Apoſtle did exerciſe himſelf, *Act.* 24. 16. ἀσκῶ, I uſe diligence, skill, and conſcience. I lay my policy, and bend my wit; I diſcipline and inure my ſelf. Alas what folly is it to make no bones (as we ſay) of a foul fault, when matters of leſs moment are much ſcrupled? To make more adoe about putting on a Surplice, than putting off filthineſs both of Fleſh and Spi-

For the partial Chriſtian.

rit? What is to ſtrain at a Gnat, and ſwallow a Camel, *Mat.* 23. 24. if this be not? A (*a*) proverbial Speech uſed to thoſe who will ſeem to be very ſtrict in ſmall matters, whilſt they careleſly neglect their chief duties. *Saul* kept a great ſtir about eating of fleſh with the blood, 1 *Sam.* 14 32, 33, 34. and yet made light of ſhedding innocent blood, *verſ.* 44. (*b*) as though that had any thing in it in compariſon of this. The Prieſts make conſcience (forſooth) of putting the price of blood into the Treaſury, *Mat.* 27. 6. who yet made no conſcience of imbruing their hands in the innocent blood of the Lamb of God, they would not ſuffer the price of blood to lye in a cheſt; but the blood it ſelf they could well enough bear to lye on their conſciences. To eat Fleſh, or but an egg on Friday, is a great evil, and to be confeſt to the Prieſt, and ſatisfied for by penance; but to ſwear, ſteal, *&c.* any day, is but a *peccadillo*, and not worth minding. Is this, O my Soul! to be upright and ſincere with God? Is this to deal faithfully with him in his Covenant? And ſo, am I not ſometimes eager and hot for the things of God, as if all of a flame; and ere long as cold as a ſtone in the ſame matters? halting between two opinions like the *Iſraelites*, 1 *King.* 18. 21. being aſſoon of this, and aſſoon of that, uncertain of either, unconſtant to either, flying like a bird off one bough, on to another; (as the *Hebr.* word נדעים properly ſignifieth) waving as a top-branch, *and wavering like a wave of the Sea, driven with the wind and toſſed, Ja.* 1. 6. *a double minded man* (ſaith the Apoſtle, *verſ.* 8.) *is unſtable in all his*

(a) *Proverbialis locutio in eos competens, qui ἀκριβολογίαν videri volunt in rebus minutis, cùm præcipua officiorum ſecurè negligant,* Grot. (b) *Hoc planè eſt humanum ingenium, ut hodiè videmus; quòd ſua decreta magni faciant, Dei autem leges & mandata contemnant,* Mart.

waies.

waies: Like *Henry* the Fourth of *France*, whom *Ravillac* ſtabbed (as himſelf confeſſed) becauſe he was of two Religions, *i. e.* of none. *Such an unſtable one, O my Soul, cannot excel*; whatſoever thou ſeemeſt to thy ſelf to be, thou are nothing with God. See *Pſal.* 78. 8, 37.

Behold, O my Soul! and conſider, it is ſome ſingular thing that God requires of his Servants; What do I more than others? God will take that from Philiſtins, which he will not bear from *Iſraelites*, who thought they might carry Gods Ark in a Cart, as thoſe Pagans had done before them, but they paid for their preſumption, 1 *Sam.* 6. 7. with 2 *Sam.* 6. 7, 8. Greateſt ſtates afford leaſt liberty. Every calling hath a τὸ πρέπον a comlineſs appertaining to it; the Schollar behaveth himſelf otherwiſe than the Clown, the Courtier than the Carter, the Prince than the peaſant: ſo ſhould a Chriſtian otherwiſe than an unbeliever, than a profligate profeſſour, than a carnal Goſpeller, *Epheſ.* 4. 1. *Before thou attempteſt any thing, O my Soul*, ask that queſtion that *Alexander* the Great did his Courtiers, when they would have him run at the *Olympick* games, *do Kings*, ſaid he, *uſe to run at the* Olympicks? So ſay thou? *Do the Heirs of God, Coheirs of Chriſt, uſe to do ſo or ſo?* Take the Counſel of *Menedemus* to *Antigonus*, *remember thou art a Kings Son*, and O ſee thou do dothing unworthy thy ſtate and dignity; ſtain not thy blood, defile not thy ſelf. Wilt thou part with thy patrimony? *Naboth* would not. Wilt thou leave thy fat and thy ſweet? The Vine in *Jotham*'s parable would not: Wilt thou look back with *Lot*'s Wife, when thou haſt put thine hand

For the ſincere real Chriſtian.

* *In maximâ libertate minima licentia.*

to Chriſt's plow? Flinch from his colours, having received his preſs-money; diſgrace his houſe, being received into his retinue? Great things are beſtowed upon thee, O my Soul! great things are profeſt by thee, and great things are expected from thee; thou muſt walk circumſpectly, preciſely, exactly, to the very top of the duties required and enjoyned. God hath elected me for a Veſſel of honour; ſhall I defile my ſelf with the kitchin-ſtuff of uncleanneſs? He hath bought me with a price, ſhall I not be his? He hath adopted me for a Child, ſhall I not carry it as a Child? *Phil* 2. 15. *He hath called me to holineſs*, 1 *Theſ.* 4. 7. *He which hath called me is holy*, 1. *Pet.* 1. 15. *and hath called me with an holy calling*, 2 *Tim.* 1. 9. O then, *what manner of perſon ought I to be in all holy converſation and Godlineſs?* Being like his Sheep, in every part given up to an holy uſe?

(b) Ἀκειβῶς παρὰ τὸ εἰς ἄκρον ἐαίνειν.

CHAP. XVI.

The Sheep's content with paſtures mean: Should not Chriſt's be content with what he makes their lot?

Obſervation.

SHeep, ſpecially for ſtore, fare hard; thoſe that are for the ſlaughter ſhall happily be allowed better feeding; freſher, and more grown feeding; but the Sheep that are for breed are kept bare, not waſt graſs and encloſures for them, but ſhort commons; it may be turned off to the Mountains, *Ezek.* 34. 13, 14. Such often turn'd to the commons, where graſs is ſhort and bare: Yea, and they will do well ſo: Sheep, it's obſerved

obſerv'd, will not only live, but thrive alſo, yea, and grow fat, in places one would think all a rock; where the blades of graſs ſpire up between great ſtones. Bigger beaſt, black ſtock require high and rank graſs, where they may fill their mouths at a bite; naſty goats trample on, and ſoil the graſs, the harmleſs Sheep do well on hard fare. High feeding is in order to fatting and killing. Thus ſome underſtand, *Hoſ.* 4. 16. *the Lord will feed them as a Lamb in a large place,* (c) feeding him for puniſhment and ſlaughter, that being fatted they may be given over to the Enemy to be ſlain. But a ſtore Lamb can pick up the graſs of the Wilderneſs, and pick a living out of it.

Application.

Saints can be content with ſhort commons in the World. Nature is content with little, grace with leſs. Our Lord hath taught us to pray for Bread, not Bisket manchet, but (d) down right houſhould Bread; *Panis* is *a paſcendo*, that which will feed, though not delicately. *Pſal.* 127. 2. *bread of carefulneſs*, *Heb. of ſorrows*, may mean courſe bread or meat, (as bread of pleaſures, *Dan.* 10. 3. is dainty fine meat) and therefore our common ſinging Pſalms read it *brown bread* Jeſus gave thanks for barly bread, *Jo.* 6. 9, 11. not that *Paleſtine* had not wheat good and enough, but to ſhew his humility. See 2. *Cor.* 8. 9. So his Diſciples made a Sabbath dayes Dinner on a few Ears of Corn rub'd between their fingers, *Mat.* 12. 1. A Philoſo-

(c) *In campo lato*] *ad cædem & ſupplicium ut illuc cito pinguescat, & macletur*, Vatab. *Nunc* Iſraelites *copioſè paſcet, ut mox ſaginati hoſtibus dedantur trucidandi*, Merc. (d) *Panis nomine in oratione Dominicâ principaliter & præcipuè ſignificatur ordinarius ille cibus corpori noſtro alendo deſtinatus; & quidem non ille tenerior a ſimilagine, ſed craſſior & domeſticus.* Scult. Exerc. Evang.

pher to one that ſaid to him, wouldſt thou pleaſe *Dionyſius*, thou needeſt not eat Herbs and roots, could anſwer, couldſt thou feed on Herbs and roots, thou needeſt not pleaſe *Dionyſius*. Even *Epicurus* (whom yet ſome note for a voluptuiſt) is reported to have ſaid, that if he had but a morſel of bread, and a draught of water, (*e*) he might think himſelf as happy as the happieſt. The *Iſraelites* in the Wilderneſs could not be content with bread, though from Heaven, Manna, but they muſt have Fleſh too, they had Fleſh but with a vengeance, with a curſe, *Pſal.* 78. 29, 30, 31. and 106. 15. they did eat and were filled, but better it had been they had faſted; ſee the ſtory, *Numb.* 11. 18, *&c.* (*f*) Meat and Drink are a Chriſtians riches, ſaid *Hierome*, and ſaid not *Paul* the ſame, 1 *Tim.* 6. 8. (*g*) food not daintics; garments *quaſi* Gardments, which will preſerve us from the violence of the Weather. *Bred and Cheeſe with the Goſpel is good cheer*, ſaid *Greenham*. This for quality.

And for quantity our Lord hath taught us to pray for *daily Bread*; bread from day to day, the bread for the day in its day. Enough to bring us home, with *Jacob*. *Gen.* 28. 20, 21. *bread to eat, and raiment to put on till I come again to my Fathers houſe.* (*h*) What need is there of much? Rather is it a cumber than an help. The *Iſraelites* in the Wilderneſs had their Omer for a day, and what more they laid up, bred wormes and ſtank. (*i*) A good man needs but little, ſaid an Ancient. *Agur* deſired but his portion, *Pro.* 30.

(*e*) *Se paratum eſſe cum* Jove *etiam de felicitate certare, ſi aquam haberet & offam.* Elian. (*f*) *Cibus & potus ſunt divitiæ Chriſtianorum.* Hieron. (*g*) Τροφὴν καὶ ἐνδυμάτων; σκεπάσματα καὶ κοσμήματα. Iſiod. (*h*) *Inſaniæ damnandi Sunt qui tam multa tam avexiè congerunt, cùm ſit tam paucis opus,* Lud. Viv. (*i*) Ολιγοδεὴς [illegible], Clem. Alex.

8.

8. לֶחֶם חֻקִּי, (k) the bread of my portion, or allowance ſufficient. This ſufficiency ſaith the famous *Mede*) is two fold, the former of nature, wherewith a man may ſuſtain himſelf; the latter of ſtate and condition, vocation, order in which God hath placed one: ſufficiency to a private perſon is one thing, to an houſholder another, another to a Prince, &c. that price which God hath cut for me is beſt. If God bring not up a man's eſtate to his deſires, which is ſatisfaction, yet if he bring down his deſires to his eſtate, this is contentment and that is by farr the beſt and moſt comfortable condition; and ſo will Chriſtians find it reaſonable for them to judge, if they conſider.

Firſt, Their betters have been but mean in the world before them; though ſome good men we find rich, *Abraham*, *Job*, *David*, *Solomon*, &c. yet not all ſo; the termes are by no means convertible, not all good men Rich, nor all Rich men good. He had the example of our Lord before, who though heir of all things, yet here was ſcarcely Owner of any thing. When it was diſputed in the *Senate* at *Rome*, whether Chriſt ſhould be owned a God among them, becauſe he had done many wonderful works, it was reſolved that he ſhould not, *becauſe of his poverty, which he choſe and preached.* The meanneſs alſo of his Mother is diſcernable in the Clothes ſhe wrapt her new born babe in, *Luk.* 2. 7. which by the make of the word ſeem to be rent or torne (m) rags; his Cradle was a manger, *non in aureo reclinatorio*, ſaith *Ludolphus*, as the *Porphyrogeniti* in *Conſtantinople*; born in a Inn, a common houſe for all comers; and in the Inn, the Stable, the moſt

(k) *Pane demenſi mei ſufficienti mihi*, Chald. τὸ δέοντα καὶ τὰ αὐταρκη, *congrua & ſufficientia*, LXX. *in* Mede. *Qui mihi ſatis ſit ut inde alar*, Merc. (l) *Propter hoc quòd paupertatem prædicârit & elegerit, quam mundus contemnit.* (m) Σπαργανόω a σπαργάνον.

com-

common and unclean place, *&c.* And from her offering alſo may this be concluded, *verſ.* 24. for the Law was that they ſhould offer a Lamb with a little Bird, but they whoſe poverty would not admit that, ſhould bring two little Birds, *Levit.* 12. 6. 8. When he was born, he was brought forth in another mans houſe, and when dead, buried in another mans Tomb. Chriſts Diſciples alſo might be given as an inſtance hereof, of which ſomething formerly.

Secondly, Chriſt ſlights none for their meanneſs in this World. *Rev.* 2. 9. *Smyrna* the pooreſt Church hath the higheſt commendation. *I know thy poverty*, but that's no matter, *thou art rich*, *Jam.* 2. 5. *The poor of this World rich in Faith*, *Heirs of the Kingdom*, &c. An heart filled with Grace, not Cheſts with Coin, or thouſands of acres with ſtock, God looks after, accounts of. *Jacob* with his ſtaff, on the Earth for his bed, and a ſtone for his pillow, had viſions of peace, as well as when he was become two bands.

Thirdly, Chriſt makes little to the Righteous better than much to others. *Pſal.* 37. 16. as a Box of Pearls is more worth than many Loads of pibbles. (*n*) God's bleſſing on a good conſcience how it multiplies all comforts? The *Bee* is as well (if not better) content, with feeding on the dew, or ſucking from a Flower, as *Behemoth* that grazeth on the Mountains. (*o*) They live well as being fed from Heaven with Manna. See *Daniel* and his Companions, *Dan.* 1. 8, 12, 13, 15, 16. pulſe and water, poor fare for Noble-men's Sons (and theſe were of the tribe Royal, *verſ.* 6.) yet ſuch as they were well apaid of, *and their countenances were fairer*, &c. they had God's bleſſing on their courſe fare, and this was

(n) *Melius ob benedictionem Dei, opum durationem, hilaremq; fruitionem, bonam conſcientiam*, &c. Gei. (o) *Etſiin diem victitent, e cælo tamen non ſecus ac mannâ paſcuntur*, Vatabl.

the

the main matter that made the difference.

Fourthly, God cuts out the portion to all his; this quiets, yea, ſweetens all to ſee God in all: what he knows meat for each of his, he allots to and for them. *Pſal* 23. God is *David*'s Shepherd, *then he ſhall not want, viz.* what may be neceſſary to his temporal, but eſpecially to his ſpiritual and eternal good. And if any ſhould ſay, But do not the Godly ſometimes want even neceſſaries, 1 *Cor.* 11. 22. μὴ ἔχοντας? We may anſwer, (p) The want of thoſe temporal things is abundantly made up in the ſpiritual which they enjoy; and that theſe things below are only promiſed to the Godly with the exception of the Croſs, whether in correction or tryal, wherein alſo conſiſts a great part of the Lords Paſtoral care. *The wicked in the fulneſs of his ſufficiency is in ſtraits, Job.* 20. 22. *Tantalus*-like, he is ever wanting, content he hath none. Contrarily, true piety brings true plenty, and a Saint is never to ſeek of a well-contenting ſufficiency, 1 *Tim* 6. 6. for to him a little is enough. However it be, *goodneſs and mercy ſhall follow me all my daies*, &c. *Agur* deſires to be fed by *God*. *Pro.* 30. 8. *feed me with food convenient*, (q) the root properly ſignifies to tear, as wild Beaſts their prey which they take by hunting: thence the noune, properly ſuch prey as Beaſts feed on, generally uſed for all food of men, ſome ſay, becauſe of old they hunted for their meat, or a metaphor from Beaſts, who prey on ſo much only as will ſuffice them for one day. *Agur* beggs *God* to feed him with his daily food, as *Joſeph* is

(p) *Iſte temporalium defectus in ſpiritualibus per æquivalens compenſatur* 2°. *Temporalia promittuntur piis cum exceptione crucis, ſive caſtigatoriæ, ſive probatoriæ; quod etiam ad paſtoralem Dei curam pertinet, ne oves oberrent*; &c. Riv. * *Parva ſeges ſatis eſt.* (q) טָרַף, *diſcerpſit, dilaceravit dentibus, proprium ferarum*; whence the *Greek* τρέφω, and the *Engliſh* tear in pieces.

ſaid

ſaid to have fed his Fathers family, *Gen.* 47. 12. *we tranſlate according to their families:* the (r) *Hebr.* is *to the mouth of the little one. i. e.* putting their meat as it were into their mouth; ſo that *Jacob* and his Family lived free from care, even as a Child whoſe meat is put into his mouth; *Joſeph* was no leſs careful of his Father and his Family to feed them than men are wont to be of Infants. Or it may be thus underſtood, he fed them to the full, ſo that they might eat often as Children are wont.

Fifthly, God's choiceſt Servants have met with courſeſt fare in the world: *Iſrael* muſt eat their Paſſeover with *bread of affliction. Deut.* 16. 3. ſo called either becauſe it was to mind them of their affliction in *Egypt*; or becauſe it did afflict their ſtomach and body, being of no good taſt, and heavy. Others read it *bread of poverty*, ſuch as poor folk are wont to eat; poor peoples bread, ill-leavened, ill prepared. *Micajah* in priſon is fed with *bread of affliction*, 1 *King.* 22, 27. ſparingly, *Tremel.* renders it, Priſoners-pittance. Martyrs in Q. *Mary* her daies were fed (many of them) with bread made moſt of Saw-duſt. *Bonner* allowed *Will. Huntley* only an half penny a day in bread and drink. *Martin* ordered to *Eliz. Young*, one day bread and another day water. The Bite-ſheep of *Norwich* kept *Rob. Samuel* without meat and drink, only daily two or three morſels of bread, and three Spoonfuls of water. Yea, and without theſe neceſſities impoſed by cruel Perſecutors, we read that *Luther* made

(r) לְפִי־טַפָּם *Cibo quaſi in os parvulorum indito*, Jun. & Tremel. q. d. *in fame non magis ſoliciti fuerunt de comparando victu quam pueri, qui ne manum quidem ad cibum extendunt*, Q. *in* Vat. *Non minore ſtudio aluit patrem*, &c. *quam infantes ali ſolent*, Vat. *vel ſic accipi poteſt* q. d. *Saturavit eos; tantum dedit ut poſſent frequenter comedere, ut ſolunt parvuli*, Oleaſt.

many

many a meal of an Herring at a time, and *Junius* of an Egg.

Reflections.

For the diſcontented murmuring Chriſtian.

Why am I thus diſquieted within me, that nought that God doth can pleaſe me? Am I not like the *Iſraelites* of old? When hungry they cryed for Bread, and when God gave them bread, *even the Corne of Heaven, that man did eat Angels food, Pſal.* 78, 24, 25. *i. e.* ſuch delicate bread as might beſeem Angels to eat, if they did eat any at all. Such as the Poets feign to be their *Nectar* and *Ambroſia*; then they cry for water. When they have bread and water (though both by miracle) *can he furniſh a table in the Wilderneſs, can he provide Fleſh for his people?* verſ. 19, 20. *i. e.* dainty and delicate Fleſh, ſuch as is that of Quails, meat for a King; for they carried * their Cattle out of *Egypt* with them, and ſo they could not be without ordinary Fleſh. Ever murmuring, alwaies harping upon their wants. And is it not thus with me? Do not God and Men hear me much oftner complaining of what I want, than giving thanks for what I have? Alas! how little do I enjoy of what I do poſſeſs, through the diſcontent of my peeviſh and froward Spirit? No more than *Haman* did his honours, *Eſth.* 5. 13. *q. d.* (s) *I enjoy nothing of all this.* No more did *Ahab* when ſick of *Naboths* Vineyard, 1 *King.* 21. 4. the want of which ſet him off the hooks as we ſay, and in a great diſcontent. His heart did more afflict and vex it ſelf with greedy longings for that bit of ground, than the vaſt and ſpa-

* Trap *in loc.* (s) *Cum hæc omnia habeam, nihil me habere puto.*

cious

cious compaſs of a Kingdome could counter-comfort: He lay down ſick of the ſullens, and would eat no meat, for want of a Sallat out of *Naboth*'s vineyard. The Devil of diſcontent whomſoever it poſſeſſeth, maketh his heart a little * Hell. Yea, even not the worſt of Men and Women, who ought to be better, are too often vexing and diſcompoſing themſelves herewith. *Rachel* had a loving Husband, a comfortable and plentiful Eſtate, yet wanted ſtill ſomething, and this imbittered all ſhe had, *Give me Children, or I dye, Gen.* 30. 1. and God took her at her word, ſhe had Children, and ſhe dyed, *Chap.* 35. And *Rebekkah* before her ſeems not wholly free from this diſeaſe. *Gen.* 25. 21. her being barren was her burden, as well as her Husband's, though they took the beſt courſe for the Cure, *viz.* addreſs to God. I like that interpretation beſt, that reads, *in the preſence of*, or together with his wife, hinting it a ſolemn and joynt prayer, yet when ſhe was heard and anſwered, ſhe ſaid, *if it be ſo, why am I thus? q. d.* better have no Children, then ſo troubled with them; though like a good woman as ſhe was, ſhe bethought her ſelf of the beſt courſe, ſhe got into a corner, and pray'd down her paſſions, *verſ.* 22. and got the following Oracle, *verſ.* 23. A good pattern for me, to cure me of the fret. Alas! O my Soul, 'tis not the little I have, but the much I deſire, that makes me ſo diſcontented. *Plato*'s advice was good; (let me who profeſs to be a Chriſtian, for ſhame learn of an Heathen) *He that will be rich indeed, muſt not ſo much encreaſe his riches, as diminiſh his Covetouſneſs.* And that of *Auſonius*, a *French* Poet of *Burdeaux*, is worth minding, *He is not happy that hath not what he deſires, but he that deſires not, what he hath not.*

* Ταραττειν, *turbare, inde* ταλαιπωρος.

There

There is much danger, O my Soul! in a great eſtate, as well as in a poor condition. Great * Eſtates have great cares. A ſtate too great, like a Shoe too big for the Foot, is more troubleſom than uſeful. 'Tis not the great cage that makes the Bird ſing. A Staff may help a Traveller in his way, but a bundle of Staves would be a burden. Every grain of riches hath a vermin of pride and ambition in it. Many in their low eſtate could ſerve God, and be more than commonly Religious; but now reſemble the Moon, which never ſuffers an Eclipſe, but at her full, and that by the interpoſition of the Earth between the Sun and her ſelf. O that *Ireland* were not too full of inſtances of this kind! Even an *Agur* full fed, may grow wanton, and be dipping his fingers in the Devil's ſauce. *Pro.* 30. 8. *deny the Lord, or belye him.* Who more rich than *Adam* in Paradiſe? Who more poor than *Job* on the Dunghil? Yet, in Paradiſe the Devil foiled *Adam*, and on the Dunghil *Job* foiled the Devil. *Seek not therefore great things for thy ſelf, O my Soul! Jer.* 45. 5. and then the want of great things will be no great trouble to thee; Eſpecially in ſuch a day as this is it very unſeaſonable. *Uriah* would not get to his houſe to eat, and to drink, and to lye with his wife, when the Ark and *Iſrael* and *Judah* abode in Tents, when the General and Souldiers were incamped in the open Fields. *Daniel* would not accept of the Kings allowance of the Kings dainties, when his Brethren were in diſtreſs and want; he would eat no delicate meat, when his City and People lay under ruines. And art thou diſcontented, O my Soul! becauſe thou haſt not this thing and that according to thy wiſh? In hard times, the life for a prey, is much mercy.

* *Intrant majores portas majores curæ.*

Hath

For the wealthy Chriſtian.

Hath God enlarged his bounty to me, and given me even of the good things of this life richly to enjoy? Hath he enlarged my border, and cauſed me to break forth on every ſide? Hath he bleſſed me in the Field, Barn, Basket, Flock, *&c.* Let me hence learn, Firſt not to aſcribe it to my own acqueſts, and ſo rob the Lord of his Glory, in what he hath beſtowed on me. 'Tis too much like proud *Tyre*, to ſay, *by my Wiſdom, and my Traffique have I got all theſe Riches*, *Ezek.* 28. 4, 5. That was a proud Pope, who upon the Gate of his new-built Colledge had this engraven, *Utrecht* (where he was born) planted me, *Lovain* (where he was bred) watered me; but *Cæſar* (who had promoted him to the Popedom) gave the increaſe; And he was as well checkt by a witty Paſſenger, who underwrit, *Here God did nothing*. *David* ſaies, *Riches and Honours come from God*, 1 *Chro.* 29. 12. and *Jacob* too, *Gen.* 31. 9. *God hath taken away the Cattle of your Father, and given them to me.* He is the true Proprietary, and gives and takes away theſe outward things at pleaſure. *Iſrael* in *Paleſtine* were but Tenants and Farmers, the Land was the Lord's, *Levit.* 25. 23. hence called the Lords Land, *Hoſ.* 9. 3. and therefore they might not ſell it outright, as if it had been their own. Sacrifice not, O my Soul! to thine own net or drag, *Hab.* 1. 16, 17. Say not with the great Dragon, the King of *Egypt*, *Ezek.* 29. 3. *My River is my own, I have made it for my ſelf.* That was a proud boaſt of *Niobe*, reported by the (t) Poet, and it proved accordingly ſhe was brought low and

(t) *Sum fœlix; quis enim neget hoc? fœlixq; manebo; Hoc quoq; quis dubitet? tutam me copia fecit. Major ſum quam cui poſſit Fortuna nocere.*

emptied

emptied of all. Let God have the glory of all he giveth thee to poſſeſs.

Secondly, Learn not to grow proud becauſe of truſt in *uncertain Riches*. Many mens *good* and *blood* riſe together. If God highten thine Eſtate, O my Soul! highten not thou thy mind, 1 *Tim.* 6. 17. let not my heart be lifted up with mine Eſtate, as a Boat that riſeth with the riſing of the water. *If Riches increaſe, ſet not thine heart upon them.* They are not ſimply good in themſelves, nor the portion only of the good, nor make all that have them good or better; beſides that they are flitting, are not what men conceive them, ſuch ſubſtantial things, but *take to themſelves wings*, &c. Who is ſo much a ſtranger to the World, as not to know that it was never true to any that truſted it? That they that have been born to, or have acquired great eſtates, have yet been brought to a very low ebb, to great want? Riches are as Glaſs, bright but brittle. They are inevidential of Gods love; they are, if bleſſings (for to all that have them, they are not ſo) yet but of the left hand, or the Foot-ſtool; there are more durable Riches, which are more worth the minding.

Thirdly, Learn not to withhold them from them to whom they are due. God hath made thee, O my Soul! not proprietor but Steward, of whom it is required that he be found faithful; not purloining to his own uſe, what is committed to him for his Lord's. *Nabal* calls all his, *my bread and my fleſh*, &c. and therefore would part with none. *As every one hath received, ſo miniſter*, 1 *Pet.* 4. 10. Something of a little, more of more. See *Pro.* 3. 27. Thoſe things are not our own, but the poors, which we can and ought to be-

ſtow upon them; wherefore theſe benefits are called not only Charity, but Righteouſneſs or Juſtice alſo, *Pro.* 11. 18. 2 *Cor.* 9. 9. whatever the Clergy hath, is the poors, ſaid *Hierom.* It is true (in a ſenſe) of others as well as Miniſters: Gods poor are Owners of what I have, I am but a Steward and diſpenſer of Gods bounty to his neceſſitous Servants: Now if my receipts be found great, and my layings out ſmall, will not God caſt back ſuch Bills in my face, and turn me out of my Stewardſhip? The Apoſtle quotes it from our Lord, *Act.* 20. 35. as a (*u*) Maxime taught and preſſed by him. They are Fools that fear to loſe their Wealth by giving, but fear not to loſe themſelves by keeping it.

For the mean contented Chriſtian.

God affords me my portion, and it is Good, becauſe it is of God's appointment, *Pſal.* 16. 6. That which gives quiet and contentment, refreſhment in any portion, is firſt the favour and preſence of God; Secondly, That it is from the hand of a Father: Thirdly, That it comes to us in the Covenant of Grace: Fourthly, That it is the purchaſe of Chriſts blood: Fifthly, That it is an anſwer of Prayers, and a bleſſing from above on honeſt endeavours. Ah, this makes my cottage and my ſmall poſſeſſions great enjoyments: *mercy and goodneſs ſhall follow me all my daies.* Godlineſs hath contentment, and that is great gain. When *Alexander* the great had taken the Kingdoms of *Sidon*, and beſtowed it on *Hepheſtion*, to be diſpoſed of according to his pleaſure, he finding out one *Abdolinimus*, of the Royal line, ſent him the Re-

(u) *Eo modo quo ἀρέσκοντα Philoſophorum, citatur, non ut verba, ſed ut placitum: vulgo δόξας dicunt quarum ſola mens ſpectatur,* Hienſ.

gal

gal robes, and made him King; who before had gotten his living by making, (as ſome) of watering (as others ſay) of Gardens; and when *Alexander*, having ſent for him, asked him with what mind, being of ſo noble a race, he could bear his former poverty, he anſwered, *I pray God I may bear the Kingdom with the ſame mind, for theſe hands adminiſtred to my neceſſity, and as I had nothing, ſo I wanted nothing.* How much more may I ſay ſo, who have ſo bountiful a God to ſupply all my need, *Phil.* 4. 19. *Gr.* ſhall fill up, as he did the Widows veſſels, 2 *King.* 4. 4. *Eſau*, profane as he was, had much; but *Jacob*, who had God in Covenant, had all; that is the difference in the *Hebr.* Tongue, between *Eſau*'s enough, and *Jacob*'s *Gen.* 33. 9, 11. *He that hath him that hath all, hath all*, * ſaid *Auguſtine.* I am conſtant, and therefore have enough, 1 *Tim.* 6. 8. *let us be content*, (x) *Gr.* let us have enough, ſo we tranſlate it, *Mat.* 25. 9. *leſt there be not enough*, &c. ſo we tranſlate it ſufficient; *Job* 6. 7. *two hundred penny worth of bread is not ſufficient for them.* So here, what God allots me is ſufficient for me, let it therefore ſuffice me. In a word, take O my Soul! the Apoſtle's advice, *Heb.* 13. 5. *let my Converſation be without Covetouſneſs, and be I content with ſuch things as I have* (or, are preſent) for he hath ſaid, *I will never leave thee, nor forſake thee.* Ἀφιλάργυρος ὁ τρόπος: the word for *Converſation*, ſignifies either a cuſtom or manner, and our means of getting our *livelihood*; both come to one ſenſe, both our manner and our means of getting our livelihood muſt be free from covetouſneſs, and be content with the things preſent. The *Hebrews* had been plundred of all, when the Apoſtle wrote this, *Chap.* 10. 34. though they had nothing, yet be content;

* *Qui habet habentem omnia, habet omnia.* (x) Ἀρκούμενοι.

So was he himſelf, *Phil.* 4, 11, 12, 13. he binds not heavy burdens on others, which himſelf will not touch. Not to be content, is to be covetous. A little will ſerve to bear my charges till I come home; and then ſhall I have bread, and all things elſe enough; in the mean time let me live on the promiſe; that ſeems to be taken from *Deut.* 31. 8. rather than from *Joſh.* 1. 5. as the moſt have thought, and it's obſervable to be five times recorded in Scripture, that it may be preſt, till the ſweetneſs of it be preſt out. Put the promiſe in ſuit, put God's bond in ſuit, as that holy man ſaid, and God will accompliſh it. Mean while mayeſt thou ſit and ſing

Hæc alii cupiant, liceat mihi, paupere cultu
Securo, charâ conjuge poſſe frui.
Let others Riches ſeek; without annoy
Whilſt I, though mean, Relations may enjoy.

CHAP. XVII.

Sheep ſociable are, hence Flocks they live in;
Saints find communion ſweet and beſt to thrive in.

Obſervation.

SHeep love to be together. Birds and Beaſts of prey are ſolitary Creatures, walk and feed alone: Creatures uſeful are otherwiſe, love Company. Birds fly in Flocks, Fiſhes ſwim in Shoals, Cattle for our uſe herd together, and ſo do Sheep: 'Tis *animal gregarium non ſolitarium, Riv.* They fold beſt together, yea and without the Fold they moſt quietly lye down together, and reſt. They beſt drive together, ye find ſome

ſome difficulty to drive one ſingle Sheep, which ſo will be apt to ſtraggle, and run this way and that; whereas in Company how eaſily are they commanded? They feed beſt together. Hence *Hoſ.* 4. 16. [*as a Lamb in a large place*] 'Tis a fearful Creature, and being brought alone into waſt and large places, runs hither and thither, fears every thing it ſees, ſeeks Dam, Flock, Shepherd, fills every place with its bleatings, and is expoſed to greateſt dangers from Wolves and other ravenous Creatures; ſo will God feed, *i. e.* puniſh, *Iſrael* (ſee *Pſal.* 2. 9. *Micah*, 5. 4, 6. and *chap.* 7. 14. for the ſenſe of the word *feed*,) as one ſingle, ſuccourleſs Lamb, that goes bleating up and down in the waſt Wilderneſs, having none to tend it, or take care of it. How much better were it to be in Gods Fold, where (though pin'd and pent up in a narrower room, yet) God's Lambs are ſure to be fed daily and daintily? As if the Prophet had ſaid, they ſhall ſoon have enough of that wild Liberty that they ſo much affected. Laſtly, Sheep are better lookt after and car'd for in the Flock, than when ſtragling ſingly, and looſely; when they are in danger of falling into the ditch, of becoming a prey to Foxes, Dogs, Ravens, *&c.*

Application.

And the poor ones of God have found by experience the communion of Saints to be no empty, airy thing; but of ſingular uſe to them in their way heaven-ward. Indeed the new Nature, whereby they become Saints, fits them for, and drives them to communion and fellowſhip. Hence was the practice of Goſpel Saints not to live or walk alone, but to joyn themſelves together, and joyntly with mutual conſent to walk together in Gods waies. Thus the Prophecy, *Jer.* 5. 4, 5, 6.

the ten Tribes, and the two together, taught to ceaſe their diviſions, when in a weeping condition together; as *Hooper* and *Ridley* could agree in Priſon, who before had claſhed about matters ſmall, and of light moment; miſery bred unity: (O that it did ſo with us) [*going and weeping*] tears of ſorrow for their ſins, the cauſe, and the ruins of *Jeruſalem* and the Temple, the effects of their Captivity, and tears of joy for their deliverance by *Cyrus*, but eſpecially by Chriſt. [*Let us joyn*, &c.] by mutual conſent and agreement, as man and wife are joyned, be ſo joyned to the Lord; ſo glewed unto him, as to be one ſpirit with him, and of one Spirit one with another in him, in a conjugal, perpetual Covenant An *Antitheſis* (ſaith *Calvin*) between that Covenant which they had broken, and the new Covenant, of which *Jer.* 31. 31. &c. whence (ſaith he) it appears that this prophecy cannot otherwiſe be interpreted than of the Kingdom of Chriſt; for in the return of the People from *Babylon*, they were but few, and they alſo vexed with their Enemies, &c. Thus the accompliſhment in the Hiſtory, *Act.* 2. 41, 42. being baptized, and thereby acknowledging the Mediatourſhip of Chriſt, they were added to the Diſciples, *&c. to the Church*, ſo *Beza* reads, by a ſupplement from verſe the laſt. [*They continued in the Apoſtles Doctrine*] attending their Sermons, to be further inſtructed in their duty [*and fellowſhip*] giving up themſelves to duties of love and mutual care, *&c.* Many others heard them, and ſeemed to be taken with their Doctrine, who yet did not dare to give up their names to them, to walk together with them; *Act.* 5. 13. That puniſhment on *Ananias* and *Sapphira* was ſo dreadful, that none durſt to fellowſhip with them, who were not upright. Fear indeed fell on the whole Church, *verſ.* 11. yet theſe kept cloſe to their communion; *they were*

all

all with one accord in Solomon's *porch*, *verſ.* 12. others durſt not ſo. It was enough for the common people, as more ſimple and ſingle (for the chief-Prieſts and the Phariſees reproached and reviled) to commend them, but durſt not give up themſelves to their fellowſhip. Nor is there any contradiction, *verſ.* 14. *that Believers were the more added*, *&c.* who muſt needs therefore be the Apoſtle's hearers, for they might be hearers, who were not κεκολλημένοι, cloſe joyned to the Apoſtles. *Saul* alſo being converted, upon his return to *Jeruſalem*, whence he had gone forth a Perſecutor, ſeeks to joyn himſelf to the fellowſhip of the Chriſtians, *Act.* 9. 26. though through their fear of him, he was ſome time a probationer, e're he was admitted. He commends this alſo in his *Philippians*, *chap.* 1. 5. No ſooner had theſe received the Goſpel, but they were in fellowſhip to a day. The Communion of Saints was with them a point of practice, as well as an Article of belief. The Creed is called *Symbolum*, as a ſign or badge to difference Chriſtians from Infidels and wicked people, and therefore was there little reaſon to leave out the communion of Saints (as ſome ſay it ſometimes was not in the Creed) this being a main diſtinctive character, there being no ſuch fellowſhip as among the Saints, *Cant.* 6. 9.— is but one; *ſhe is the only one of her Mother*, &c. (*x*) one Church, becauſe from one Faith, by one Spirit. The Primitive Chriſtians were famous for their fellowſhip, *animo*, *animâq*; *inter ſe miſcebantur*, Tertul. The very Heathens acknowledged, that no people in the World, did hold together, and love one another, ſo as Chriſtians did. As the Curtains of the Tabernacle were joyned by loops,

(x) *Una Eccleſia, quia ex unâ fide, per unum ſpiritum, naſcitur.* Epiphan.

ſo were they by love. The more is our ſin and ſhame in theſe daies, that following the devices of our own hearts: We are cut in *minutula fruſtula*, (as *Auguſtine* ſaid of the *Donatiſts*) into little pieces, and ſucking Congregations.

Great is the advantage of fellowſhip and communion. For our more eaſie remembring and improving what appertains hereto, we may reduce all to that of the Preacher, *Eccleſ.* 4. 9, 10, 11, 12. [*Two are better than one*] more happy, have a better condition; 'tis better for two to live together united, than one alone. The *Jews* refer this to marriage; but it is more general, as appears, *verſ.* 12. [*a threefold cord.*] It is a famous ſaying among the *Hebrews*, *aut ſocietas, aut mors, either ſociety, or death*: Man is Ζῶον πολιτικὸν, a *ſociable Creature*, he is natures good fellow, and holds this for a rule, *optimum ſolatium ſodalitium*, that Company is the great comfort of life. God ſaid of old, *it is not good for man to be alone*, *Gen.* 2. 18. neither for his profit nor comfort: *And he that loves to be alone, is either a Beaſt or a God*, ſaith the Philoſopher. * Much more is it thus in Chriſtianity; Next to communion with God, is the communion of Saints. Chriſt ſent out his Diſciples by two and two, *Mar.* 6. 7. The evil Spirit is for ſolitarineſs; God and good men for ſociety. *God dwells in the Aſſemblie of his Saints*; yea, there he hath a delight to dwell; calling his Church *Chephſiba*, *Iſa.* 62. 4. and the Saints were *David*'s *Chephſibam*, *Pſal.* 16. 2. 'Tis an obſervation of *Origen* on *Geneſis*, that God made moſt things double, as Heaven and Earth, Sun and Moon, Male, and Female, *&c.* to teach man to delight in ſociety. Thus in general, this gene-

* *Ariſt.* polit. 1.

ral

ral is particulariz'd, wherein the good of ſociety doth conſiſt. *Eccleſ.* 4. 9. As

Firſt, *if they fall*, that is, one of them; a plural for a ſingular partitive: as *Jonah* 1. 5. *the ſides of the ſhip*, i. e. one of the ſides, *Mat.* 21. 7. *ſet him on them*, *i. e.* one of them. If one falls, the other ſhall lift him up, whether the fall be into ſin or ſuffering; *q. d.* if a Traveller goeth alone, and fall into a ditch, where there is none to draw him out, he muſt periſh, but if he hath one with him, he that is the ſtronger ſhoreth up the weaker. While *Latimer* and *Ridley* lived, they kept up *Cranmer* by entercourſe of letters, and otherwiſe, from entertaining counſels of revolt. *Ridly* being Priſoner had the Liberty of the Tower, to prove likely whether he would go to Maſs or no, which once he did; but *Bradford* being there priſoner alſo, and hearing of it, wrote ſuch an effectual letter to diſſwade him, that did him much good, for never after could he be perſwaded thereto. The ſame *Bradford* alſo was inſtrumental to keep Biſhop *Farrar* from receiving the Sacrament at *Eaſter* in one kind, which he had promiſed to do. Dr. *Taylor* for like cauſe rejoyced that ever he came into Priſon, there to be acquainted with *that Angel of God*, *John Bradford*, ſo he called him for the good he received from him. O the mighty advantage that Chriſtian ſociety well imployed, and improved, brings in this way. 'Tis dangerous, ye know, to let a bone broken, be long ere ſplinter'd; or out of joynt, e're ſet right: So in Soul matters to be without Soul-monitors, *Gal.* 6. 1. Satan is readieſt to aſſault, when none is nigh to aſſiſt. Solitarineſs therefore is not to be affected, becauſe it is the hour of temptation.

Secondly, *If two lye together they have heat.* The letter

letter of this we have accompliſhed, 2 *King.* 1. 1, 2. and the Metaphorical ſenſe is as plainly evident, conference warmes, *Luk.* 24. 32. a certain divine efficacy warmed their hearts, whilſt he ſpake to them. Like unto which *Senardæus* ſpeaks ſomething concerning the Martyr (y) *that he heard his words, as the words of the Holy Ghoſt.* Hence the exhortation of the Apoſtle, *Heb.* 10. 24. *to conſider one another, to provoke unto love and good works*; to whet one the other, *Deut.* 6. 7. to ſharpen and extimulate, *Pro.* 27. 17. to rouze and raiſe up their dead Spirits, 2 *Pet.* 2. 13. to ſet an edge on one another, as Boars whet their tusks one againſt another, ſaith *Nazianzen.* Heat and Zeal and good affections proceed from mutual knitting together. When *Silas* and *Timothy* came from *Macedonia*, *Paul* was preſſed in Spirit, *Act.* 18. 5. (z) warm he was before, but now all of a light fire, as it were. Thoſe dull Daughters of *Jeruſalem* by hearing the Spouſe deſcribe her beloved, as ſhe doth, from top to toe, *Cant.* 5. were fired up with deſire to joyn with her in ſeeking *Him whom her Soul loved.* The lying together of the dead body of one with the bones of *Eliſha* gave life to it; ſo doth good Company give life to thoſe that are dead, *&c.* Strike two cold flints together, and fire will come from them: So let two dull Chriſtians confer and communicate their Soul-ſecrets and experiences, and it ſhall not repent them, they ſhall find the benefit of it. *Job.* 38. 31. *Canſt thou bind the ſweet influences of* Pleiades? Thoſe *Pleiades* be the *ſeven Stars*, that have all one name, becauſe they help one another in their work, *viz.* to bring in the Spring; like ſeven

(y) *Ego vero illius oratione ſic incendebar, ut cum eum diſſerentem audirem ſpiritûs Sancti verba me audire eviſtimarem.* (z) *Intus & apud ſe æſtuabat præ zeli ardore*, &c.

Siſters,

Siſters, (as the Poets have feigned them) joyned together in one conſtellation, and one Company. We ſee God will have the ſweeteſt works in nature to be performed with mutual help. The beſt time of the year, the ſweeteſt warmth cometh with theſe *Pleiades*, and the beſt time of our life cometh, when we live together in Chriſtian love and fellowſhip. Sincerity is the life of Religion, and ſociety the life of ſincerity.

Thirdly, Mutual help and aſſiſtance, as well as warmth and heat. *Vis unita fortior.* God bad *Gideon* to go down to the Camp of the *Midianites*, and if he feared to go, to take with him his ſervant *Phurah*, *Judg.* 7. 10. *Jonathan* will not go without his armour-bearer, 1 *Sam.* 14. 6, 7. nor *David* without *Abiſhai*. Chriſt when he ſent out his Diſciples, ſent them by two and two; and when he begins his paſſion in the Garden, took *Peter James* and *John* with him, for the benefit of their prayers and company, though they ſerved him but ſorrily: Unity hath victory, but diviſion hath diſſolution, as it did once in *England*, when *Caſar* firſt entred it, *Dum ſinguli pugnant, univerſi vincuntur*, when they fought in ſmall parties, they were all by degrees overcome, as *Tacitus* reports of the Ancient *Britanes*.

Reflections.

I feed largely, but do *I* feed ſafely and ſweetly? I am not brought within Folds and Pens, but walk at liberty; under no bonds, accountable to none for my converſation, *&c.* but is this the manner of the Sheep of Chriſt? Do not his Lambs when they are from the Flock run up and down bleating and crying

For the alone walking Chriſtian.

crying out till they have found out whom to joyn themſelves to? Is it not the voice of Chriſt's Spouſe, *Cant.* 1. 7. *Tell me—where thou feedeſt, where thou makeſt thy Flock to reſt*, &c. *Why ſhould I be as one that turneth aſide by the Flocks*, &c. left by Chriſt, or leaving Chriſt, are in danger of walking in by-waies and paths; [*of turning aſide*] ſome read that word, *Why ſhould I be like to her that wanders*? others, *one vailed, leſt I be accounted, as one veiled among the Flocks of thy companions*, i. e. *an harlot*, Caſt. *as an harlot wandring hither and thither*, Merc. being alone, and in the Fields, or withdrawn places, as the manner of ſuch is, *Sanct.* Conſider O my Soul, what too much cauſe of ſuſpicion they too juſtly give, that walk at random, and not in communion with the Saints. And conſider withal, Chriſt's advice in his anſwer, *verſ.* 8. *go forth by the foot-ſteps of the Flock*; not get into ſome Wilderneſs, and keep cloſe to thy ſelf, have nothing to do with them that profeſs themſelves mine; but joyn thou thy ſelf to them that have joyned themſelves to me, by my will. Follow the practice of the primitive Saints, as they followed my precept and preſident. [*And feed,—by the Shepherds Tents*] keep cloſe to thoſe my under Shepherds, whom I have ſet over my Flocks, to lead them out to, and bring them in from paſture; conſult them, and be directed by them. Is it thus with me, O my Soul! who live alone, and eſteem my ſelf free, becauſe thus at liberty? Add I any where any thing to that order which the Apoſtle with ſo much joy beheld in his *Coloſſians*, (a) *Chap.* 2. 5. the order wherein every one is ſet in his proper place, to fill up what is his duty. An alluſion to a Company of Souldiers, eve-

(a) *Ordinis nomine tam conſenſum, quam mores rite compoſitos, et totam diſciplinam intellige.* Calv. *ſic* Dav. Ham.

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ry one in his place, in rank and file. Though thy Faith ſhould be as firm as the Firmament it ſelf (στερέωμα) yet if no order, where is the beauty? Surely Chriſt hath appointed ſome Diſcipline, as well as Doctrine; elſe it will be a confuſed houſe, a lawleſs Kingdom, a rude and wild Army; but Faith and Order, Doctrine and Diſcipline together, theſe two render the Church, *fair as the Moon, clear as the Sun, terrible as an Army with banners*, *Cant.* 6. 10. Is it not; O my Soul! that I may take a liberty to walk looſely, that I walk thus ſolely; that I may ſay, as *Pſal.* 12. 4. The Apoſtle gives caution of, and bids beware of thoſe *that did walk diſorderly i. e.* under no order or rule; may I not fear it may reach me? But beſides am I not the loſer, whilſt *I* walk thus alone? My joyes are but ſingle, my troubles doubled, for want of thoſe that might ſympathize and bear a part with me. How eaſily born would my burden be, had *I* many Shoulders to lay it on? And how would my mercies be abundantly multiplyed, did many partake of them with me? This is the benefit of having hearts, as well as perſons united in the fellowſhip of the Goſpel, that they may mutually rejoyce and mourn together, as members indeed of the ſame body. Am *I* not the more expoſed to temptation, and to be over-born by it, being without help of any to foreſee it for me, and ſhore me up againſt and under it? *Woe be to him that is alone*! Am *I* not in more danger of becoming a prey to wild Beaſts, while I am thus apart from all Chriſts Flocks? What Shepherd have I to look to, and take care of me? What Companions to feed and fold with, that I may be preſerved? Turn thee, O my Soul! turn thee to the Moſt High, by the Flocks, and the Under-ſhepherds to the chief Shepherd of Souls.

Bleſs

For the enchurched Believer.

Bleſs the Lord, O my Soul! that hath given me a Name in his houſe; that hath taken thee into his Flock, and keeps thee among his Sheep. Time was thou wert alſo running at randome, bleating up and down without Company and care: Let God have the glory that hath brought thee over to a profeſſed ſubjection to the Goſpel; that thou haſt found the glorious preſence of the Lord in the ſlighted aſſemblies of his deſpiſed Saints; that in his Temple thou haſt ſpoken of his Glory, *Pſal.* 29. 9. that thou haſt ſeen the goings of the Lord in his Sanctuary, *Pſal.* 68. 24. that he hath given thee an intereſt in the hearts, affections, cares, prayers of his people; that they participate with thee in thy joyes and ſorrows. 'Tis mercy indeed to enjoy God, any thing of his preſence, and ſpiritual teachings and refreſhings in privacy, in a corner, with *Iſaac* in the Fields, with *Daniel* by the Rivers ſide, with *Peter* on the houſe top; But O the glorious outgoings of the Wiſdom, Power, Mercy, *&c.* of God in the Aſſemblies of his People! to have intereſt in the affections, gifts, graces, counſels, comforts, admonitions, exhortations, *&c.* of his beloved! 'Twas one of the moſt ſevere threatnings againſt the falſe Prophets to be denied this, *Ezek.* 13. 9. *They ſhall not be in the aſſembly of my people; nor ſhall they be written in the writing of the houſe of Iſrael.* *David* no doubt enjoyed God in his retirements, but when he was a little put by coming at the Aſſemblies of God's people, how did it trouble and afflict him? See *Pſal.* 42. 1,–4. and *Pſal.* 84. 1, 3. [*even thine Altars*] *oh thine altars!* ſo ſome read it by a paſſionate exclamation, importing ſtrongeſt deſires after them. *Bleſſed are they that dwell in thine houſe,* &c. Let ſuch as enjoy theſe mercies improve them; O my Soul? Be not barren under the droppings

droppings of Heaven's dews; be not lean and ill-favoured ſtill under fat and fattening means; not like *Pharaoh*'s lean kine, after thou haſt devour'd much, feed little. Great eaters are generally obſerv'd to be thin and lean Perſons, their food as it were paſſes through them, and they digeſt it not: Such are careleſs and forgetful hearers. God hath promiſed his bleſſing in *Sion*, *Pſal.* 133. 3. choice bleſſings, *Pſal.* 134. 3. above any that came from Heaven or Earth, *Pſal.* 128. 5. O my Soul deſire and endeavour to grow up as *Calves of the Stall*, *Mal.* 4. 2.

If ye have taſted that God is good in *Sion*, and are now driven thence, ah long for his preſence in his Aſſemblies; prefer *Sion* to your chiefeſt joy; *long for his bleſſing among his People; that thou mayeſt ſee the good of his choſen, that thou mayeſt rejoyce in the gladneſs of his Nation; that thou mayeſt glory with his inheritance.* Pſal. 106. 5. *Now to him that is able to do exceeding abundantly above all that we ask or think according to the power that worketh in us. Unto him be glory in the Church by Chriſt Jeſus, throughout all ages, world without end,* Amen. *Epheſ.* 3. 20, 21.

FINIS.